HAIDA SONGS

TSIMSHIAN TEXTS
(New Series)

VOLUME III

HAIDA SONGS

By JOHN R. SWANTON

TSIMSHIAN TEXTS
(New Series)

By FRANZ BOAS

CONTENTS.

HAIDA SONGS

BY

JOHN R. SWANTON.

INTRODUCTION.

THE following songs were collected by the writer in connection with his work for the Jesup North Pacific Expedition during the winter of 1900–01. The general characteristics of the songs were described in "Contributions to the Ethnology of the Haida" (Publications of the Jesup North Pacific Expedition, Vol. V, p. 121). As has been stated in a discussion of the songs, the cradle-songs are the property of the various families. For this reason the songs which form the bulk of the collection here presented are arranged according to the families to which they belong. The names of the families will also be found in the publication before referred to.

The following alphabet is used for rendering Haida songs : —

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS.

A,

i e,　î,　a,　ô,　o u

ī ē,　ä,　ā,　(â),　ō ū

　　　　　　a　　o u

A　　obscure *a*.

i, e,　are probably the same sound, intermediate between the continental values of *i* and *e*.

î =　*i* in *hill*.

a　　has its continental value.

o, u,　are probably the same sound, intermediate between the continental values of *o* and *u*.

ä =　German *ä* in *Bär*.

â =　*aw* in *law*, only in foreign words.

ᵃ ᵒ ᵘ　indicate that the preceding consonant is pronounced with *a*, *o*, and *u* position of the mouth respectively.

[3]

	Sonans.	Surd.	Fortis.	Spirans.	Nasal.	
Velar.	g	q	q!	x	—	
Palatal	g	k	k!	x̣	ñ	
Alveolar.	d	t	t!	s	n	
Dental	dj	tc	tc!	—	—	
Labial	b	p	—	—	m	
Lateral	ʟ̣	ʟ	ʟ̣!	ɫ	—	l
Laryngeal catch and breathing . . .	ɛ			x		

h, y, w.

+ indicates great length of preceding vowel.

I have omitted the anterior palatal series, because the Haida sounds which should be classed under that head seem to me accidentally produced, owing to the presence of a following close vowel. *p* seems to occur only in onomatopoetic elements; *b* occurs not more than two or three times in strictly Haida words; and *m*, although considerably more abundant, is by no means common. The catch (ɛ) is used in Masset instead of Skidegate g and ˣ instead of Skidegate x. *x* is like German *ch* in *Bach;* x̣ is similar, but pronounced farther forward. Even among old people the fortis-sounds are frequently reduced to simple pauses. This is particularly true of sounds formed far forward in the mouth. At other times they are uttered with rapidity and force. In recording my texts, I found it difficult to distinguish fortis-sounds from sonants. ʟ̣ sounds something like *dl*, and ʟ something like *tl* or *kl;* in both the tip of the tongue touches the back of the teeth, and the air is expelled at the sides: ɫ is similar, but more of the tongue is laid against the roof of the mouth, and a greater volume of air allowed to escape. ñ is identical with English *ng* in such words as *string*.

Words in parentheses in the translations have been added to make the sense of the Indian clearer; bracketed words or parts of words in Indian indicate forms which are inserted in the rhythmic songs, but would be omitted in prose.

I. — CRADLE–SONGS.

Xā′gi lā′nas.

I.

L'djā′ada kūdjū′s ḷū Q!ō′na l'nagā′-i ya′kʌɫsī′ga ʟ gaya′oga
A woman   it was   when Skedans the town of   middle in   its   smoke
ṣgaqō′nga-ɫiña′s ḷū′hao ʟ djā′adaga-i !
large   may be   when what (kind of a) woman
(are you)!

L'djā′ada kūdjū′sgu Łga-i gʌ′nḷa-i ge′istʌ ʟ! sī′qîgʌñ[ga]
A woman   was there Skedans   Creek   out of   they make the noise
qa-ixuna′ñ-ɫiña′s ḷū′hao ʟ djāadā′ga !
of singing   may   when what (kind of a)
continually (not) be   woman are (you)!

You need not think that the smoke of your house in the
middle of Skedans will be as great as when you were
a woman (in your previous life upon earth [1]).

You need not think that they will make such a continual
noise of singing in Skedans Creek as they used to when
you were a woman (in your previous existence).

---

[1] The child is considered a re-incarnation of some dead relative.

[5]

Q!ā′dᴀsgo qē′gawa-i.

2.

Gî′tîns dja′tgañ ya′+nañ sūgwā′+ñ.

Eagle   woman his own   marry   he is saying.

Gî′tîns dja′tgañ ya′+nañ sūgwā′+ñ.

Eagle   woman his own   marry   he is saying.

Adî′dᴀxua xᴀ′nhao wa′ga gadjū′+wᴀn sū′gᴀñ,

Here behind us   yet   his wife   sits,   he says,

Adî′dᴀxua xᴀ′nhao wa′ga gadjū′+wᴀn sū′gᴀñ.

Here behind us   yet   his wife   sits,   he says.

Halᴀ′ waga daogî′+ɬgēgo+.

Come   his   let us go up and get.

Halᴀ′ waga daogî′+ɬgēgo+.

Come   his   let us go up and get.

Ha hî′djigana xᴀ′nhao wa′ga gā′djiwᴀn sū′wañ,

My   own boy   yet   his (wife) sits there   he says,

Adî′dᴇxua xᴀ′nhao wa′ga gadjū′+wᴀn sū′gᴀñ.

Here behind us   yet   his wife   sits   he says.

He says [1] he is going to marry his own Eagle-Woman,

He says he is going to marry his own Eagle-Woman.

His wife is sitting right behind (the town), he says;

His wife is sitting right behind (the town), he says.

Come, let us go up and get her!

Come, let us go up and get her!

My own boy is saying his wife sits there.

His wife is sitting right behind (the town), he says.

3.

Ha′lᴀ+ dî′+ga+ skî′nxaʟga′go.

Come   for me   all wake up.

Aɬ qā′+ñgadigwāñga,

I   dreamed about,

Ha ha gasî′n xega′nɬiñ.[2]

(Laughing) they are going to make

a noise about him.

---

[1] "To say" is used here for "to cry."

[2] Each line of this song is repeated.

Come, wake up, and listen to me!

I dreamed about it.

Ha, ha! oh, what a noise they are going to make over him (at the potlatch)!

Qā′gials qē′gawa-i.

[The following cradle-songs for boys and girls are said to have been sung in the sequence here given when sung at potlatches; at least, the position of the last one was fixed.]

(For Boys).

4.

Ā′+yaña+ ā′+yaña+ ā′+yaña+ ā′+yañe a′+yañō,
Be careful,   be careful,   be careful,   be careful,   be careful,

A+îldja′o-gaña a+îldja′o-gaña ā′yañē ā′yañē.
One who is a noble- one who is a noble- be careful, be careful.
man,   man,

L gē′ida+Lañ q!a′oxañ [s]gē′+xʌn aqā′dji ła′ aya+ [1]
Wherever you   sit   into that place   his head   here   you (*pl.*)

q!aisgēdī′go q!ai′xas gē+ kū′djugwa+ñgasa+ñ.
take off and put   without anything   he will rove about.
away

Ayañā′+a îldja′o-ga′ñañ gan dʌñ hī′dja gadjū′gʌnē.
Be careful   one who is a noble-   for   you   sit as   a boy belonging
man   to a good family.

Be careful of him, be careful of him, be careful of him, be careful of him, be careful of him.

This nobleman, this nobleman, be careful of him, be careful of him,

Wherever you sit, take off his head and put it away, or he will travel about without anything (i. e., in poverty).[2]

Be careful of this nobleman, etc.

---

[1] Aya is equivalent to wa.

[2] The father of an Eagle girl must give away blankets to this boy's parents, so that he will marry no one else when he grows up. That is what "taking off his head" means. The reference to his poverty is made with mock humility.

5.

Hao gī′na gᴀ+n dᴀñ īdjagā′djī′was ē′dji.
This thing for you sitting as a boy are.
Hao gī′na gᴀ+n dᴀñ īdjagā′djī′was ē′dji.
This thing for you sitting as a boy are.
Nᴀñkî′lsʟas agᴀ′ñ ī′ndaʟxagā′gᴀnî.
Nᴀñkî′lsʟas himself made a human being.
Skîls nagā′ga kūskî′ndias ē′dji, wᴀ′stᴀ Q!aku′ngwi
Property in the house was, from it Rose Spit towards
ga-iłgaga′ñ dᴀ′ñał ʟdjūdal.
his flood with tidal wave went.
Gwa-isku′n xā′-idᴀga-i xᴀ′nhao dᴀñ nā′ga łkiä′sigei
North Island people even your house towards the door
gut gunʟ!gᴀ′ndias ē′dji.
are as many as when waves meet each
other and are packed close together.
Hao gī′na gᴀ+n dᴀñ īdjagā′djī′was ē′dji.
This thing for you sitting as a boy are.

This is why you are a boy
This is why you are a boy
Nᴀñkî′lsʟas has become a human being.
From the property in his house a flood went towards
Rose Spit.
Even from North Island the people are crowded into your
house, as when waves meet and are packed together.
That is why you are a boy.[1]

6.

A+ya+ña′+ ayā′ñē ā′+yañō.
Be careful, be careful, be careful.
La hao îldja′oga+n.
He is a nobleman.

---

[1] The child is born to give these great potlatches. His property is likened to
the flood raised in the time of Nᴀñkî′lsʟas, and it is said that people will crowd
into his house even from North Island.

I′+lgiañ wᴀga′ñ(añ) kū′+skî+twas sē+ ḷū tcī′nañ qōniga′-i
(Face)   like it   will be wherever your   his grand- powerful
changed   place is   father

gī a la qeałdī′+ga.
for   he looks expectantly.

Ayā′ñō a o îldja′oga+n.
Be careful, this is a nobleman.

Be careful (of the child), be careful, be careful.
This is going to be a great man.
His face will be changed wherever he may be, when he
    looks for the coming of his powerful grandfather [1] (and
    sees him).
Be careful, this is going to be a great man.

7.

A+yañē′+ ā′da gua ē′dji tcī′na-i.
Be careful   you   ?   is   grandfather.

A+yañē′+ ā′dā gua ē′dji Nᴀñkî′lsʟas.
Be careful   you   ?   is   Nᴀñkî′lsʟas.

A+yañē′+ a′qwēs nᴀñ kîtnā′ñugîn.[2]
Be careful   this sky   one   touched.

Be careful. Is this you, grandfather? [3]
Be careful. Is this you, Nᴀñkî′lsʟas? [3]
Take care. This is perhaps the one that touched the sky.[3]

8.

U′yatē u′yatē da′lᴀñ yᴀ′ta+gadᴀ′ldia′asañ.
Only   only   you   are going to be a yᴀ′ta.[4]

U′yatē u′yatē da′lᴀñ yᴀ′ta+gadᴀ′ldia′asañ.
Only   only   you   are going to be a yᴀ′ta.

---

[1] Skedans and his people called Djē′basa, the Tsimshian chief at Kitkatla,
"grandfather," and *vice versa*. After he has become a man, the child's face will
look joyous when he sees his Tsimshian friends approach.

[2] Equivalent to ugᴀ′ñgîn.

[3] The mother refers to ancestors, one of whom is possibly being reborn in her
child. "The one that touched the sky" is Many-Ledges (T!ēs qoa′naiya), a cliff
back of Skedans inhabited by a supernatural being.

[4] One of high family, who wants for nothing.

A tcī′na-i+ lānā′+ga a′+ñga la x̣ī′+ tskūtsga.
His grandfather's   town   his   he will fill with prop-
                                           erty seaward.

Dī qê′ndAldigoasī′ ʟū qī′ñgets nā′ga-i [a] gut gAn aq!ē′da
You   are of the great since chief's   house   each (near) carving
      people   other

    qînskitsgā′dias.
    large toward the east
      (or seaward).

DalA′ñ yA′ta gadA′ldiasañ.
  You   a yA′ta are going to be.

Only you are going to be a yA′ta.
Only you are going to be a yA′ta.
You will fill up your grandfather's town seaward with
    property.
Since you are of the great people, your chief's houses
    will have large carvings seaward.
You are going to be a yA′ta.

<div style="text-align:center">9.</div>

    WAgaña′ñ gē′iɫ+dia+ñ,
       Like it   it has become,
    WAgaña′ñ gē′iɫ+dia+ñ,
       Like it   it has become,
  Ġadō′+ ĠaɫgA′ɫda-kun gadō′ daʟgî′sʟdiañ.
     Around   Ġaɫga′ɫda point   around lots of canoes are
                                       coming.
    WAgaña′ñ gē′iɫ+dia+ñ,
       Like it   it has become,
    WAgaña′ñ gē′iɫ+dia+ñ.
       Like it   it has become.

Now it has come to pass,
Now it has come to pass.
Plenty of canoes are coming around Point ĠaɫgA′ɫda [1] (to
    potlatches).
Now it has come to pass,
Now it has come to pass.

---

[1] A point of land southwest of Skedans village.

10.

Ginā'+ ɫiñxᴀ'n, gīnā'+ ɫiñxᴀ'n,
Things   all sorts of,   things   all sorts of,

A ʟ nao da'o-gadᴀldia'ñ, a ʟ nao dao-gadᴀ'ldiañ.
As many as   grow up well,   as many as   grow up well.

Sqa'gī tī'ga q!alᴀ'ɫi'nsgua,
Dog-   kill   he is not going to
salmon   be able,

A ʟ nao dao-gadᴀ'ldiañ, a ʟ nao dao-gadᴀ'ldiañ.
As many as   grow up well,   as many as   grow up well.

A xā'gu tī'ga q!alᴀɫi'nsgua a,
Halibut   kill   he is not going
         to be able,

A ʟ nao dao-gadᴀ'ldiañ, a ʟ nao dao-gadᴀ'ldiañ.
As many as   grow up well,   as many as   grow up well.

Ga'-igîts tī'ga q!aʟᴀɫi'nsgua,
Cedar-bark   kill   he is not going
    (i. e., to chop)   to be able,

A ʟ nao dao-gadᴀ'ldiañ, a ʟ nao dao-gadᴀ'ldiañ.
As many as   grow up well,   as many as   grow up well.

As many things as grow (he may not kill).
As many things as grow (he may not kill).
Dog salmon he may not kill.[1]
As many as grow, as many as grow.
Halibut he may not kill.[1]
As many as grow, as many as grow.
Cedar-bark he may not kill [1] (i. e., chop),
As many as grow, as many as grow.

11.

Gūs ɫiñ kūdjū'diañ, gūs ɫiñ kūdjū'diañ?
What   are you for,   what   are you for?

Sgā'na ɫi'ñga-i kūdjū'diañ
Supernatu-   you are   (you) are there
ral power   going to have   for

Gūs ɫiñ kūdjū'diañ, gūs ɫiñ kūdjū'diañ?
What   are you for,   what   are you for?

---

[1] Because the slaves will do it for him.

Ġatxała'ñ ʟu í'sdala-i kî'lskūna

In front of canoe to (have) he will not

   him   pass   like

Ā'hao łîñ kūdjū'diañ

For that   he is going to be

Gūs łîñ kūdjū'diañ, gūs łîñ kūdjū'diañ?

What   are you for,   what   are you for?

Sgā'na łî'ñga-i kūdjū'diañ.

Supernatu- you are (you) are there

ral power going to have   for.

What are you for, what are you for?

You are to have a supernatural helper.

What are you for, what are you for?

You will not let canoes pass in front of you.[1]

That is what you are for.

What are you for, what are you for?

You are to have a supernatural helper.

<center>12.</center>

K!ūstî'ñ gwałî'ñasi, k!ūstî'ñ gwałî'ñasi, wā'ga qā'dji ła

 Two   if there were,   two   if there were,   their   heads   I

dagaga'ołîñasi.

   would keep.

K!ūstî'ñ gwałî'ñasi, k!ūstî'ñ gwałî'ñasi, wā'ga qā'dji ła

 Two   if there were,   two   if there were,   their   heads   I

dagaga'ołî'ñasi.

   would keep.

If there were two (boys), if there were two, I would keep
their heads.

If there were two (boys), if there were two, I would keep
their heads.[2]

---

[1] If people of low family passed close in front of chiefs' houses in their canoes,
they might be injured or enslaved.

[2] As a mother received property from the parents of the girl her son married,
she would have received more if she had had two sons. Mothers who did not
make these gifts were laughed at.

(For Girls.)

13.

Ǥᴀ′nhao dᴀñ djā′ada-gadjū′gᴀñ, dᴀñ djā′das, dᴀñ djā′das,
　For　　you　　　　are a woman,　　　you　are a woman, you are a woman,

dᴀñ djā′adas, dᴀñ djā′adas.
　you　are a woman,　you　are a woman.

Ǥañ dᴀñ djā′ada-gadjū′gᴀñ, dᴀñ djā′adas, dᴀñ djā′adas,
　For　you　　　　are a woman,　　　you　are a woman,　you are a woman,

dᴀn djā′adas, dᴀñ djā′adas.
　you　are a woman,　you　are a woman.

Xā′na qā′łi łk!iä′na-i kîldā′łʟ!xaigaiᴀɢᴀn dᴀñ djā′adas, dᴀñ
Skidegate Inlet　the woods　you are going to command　you　are a woman, you
　　　　　　　(i. e. timber)

djā′adas.
are a woman.

For this you are a woman, you are a woman, you are a
　woman, you are a woman, you are a woman.

For this you are a woman, you are a woman, you are a
　woman, you are a woman, you are a woman,

To command the sticks (i. e., house-poles) of Skidegate
　Inlet,[1] you are a woman, you are a woman.

14.

Hao dalᴀ′ñ sgᴀ′nxᴀnhao ya′tē gadᴀ′ldiganê q!o′ldjat, hao
　　　You　　only ones　　were brought up well　chief women,

dalᴀ′ñ sgᴀ′nxᴀnhao ya′tē gadᴀ′ldiganê q!o′ldjat,
　you　　only ones　　were brought up well　chief women,

Q!ō′na-kun gadō′ ga ʟnda′łʟ!xaga-iyu.
Skedans　point　around　sit in his canoe and come
　　　　　　　　with him.

Hao dalᴀ′ñ sgᴀ′nxᴀnhao, etc. (four times).
　　　You　　only ones,　etc.

Tcī′nañ qō′naiya-i gwai′ga+gut ał dalᴀ′ñ dᴀñq!ā′-isgidan sū.
Your grand-　powerful　his islands together　　you　　pulled　　it is
father　　　　　　　　　　　　　　　　　　　　said.

A′ñga gī a′ñgaxawā′yu.
Theirs　to　how they act with it.

---

[1] The girls of this family often married Skidegate chiefs. So the girl will
command when house-poles are to be raised.

Hao dalʌ′ñ sgʌ′nxʌnhao, etc. (four times)
You only ones, etc.

Q!ēdʌs k!ia′oga gi gaxa-ūxansʟiya′-i yu.[1]
Tattoo for sit down (or take the position).

You, chief women, are the only ones brought up well
 enough; you, chief women, are the only ones brought
 up well enough,

To sit in (the chief's) canoe and come around Skedans
 point with him.

You, chief women, are the only ones, etc. (four times),

To pull your powerful grandfather's islands[2] together,
 they say.

You, chief women, are the only ones, etc. (four times),

To sit down to receive tattoo-marks.

15.

Hao a′+gadal, hao a′+gadal, a tcī′na nā′ga qā′łi+ gut
That is right, that is right, grandfather's house inside around
               the

dao[3] gutīlʌ q!a-iguxanskiä′nsi.
in different sit around in groups
 parts (the slaves).

Wʌ łkia′gua gaga′-i nʌñ q!a′ouwas la hao agʌ′ñ gā′djida
Near the door far off one sits him let take care of you

hao agʌ′ñ gada′lda
let him take care of you

Hao a′+gadal (eight times).
That is right.

That is right, that is right, (the slaves) sit in groups
 around the inside of your grandfather's house.

Let the one sitting far off near the door take care of
 you, take care of you.

That is right, that is right, that is right, that is right,
 that is right, that is right, that is right.

---

[1] Yu is equivalent to hao.

[2] "Your grandfather" is Raven, and the islands are the Haida country and the
mainland. Reference is perhaps made to mainland marriages.

[3] Equivalent to ga-i.

16.

Dī ʟ!naxʌn gē'iɫdañ hao a gūdā'ñgani[hē].
I   like that   became   they used to wish.
Wʌgaña'ñ ō la gēiɫsgia'ñ hao ō.
Like that   she became soon.
Ā'haō dalʌ'ñ sgʌ'nxʌn kî'lsʟa-i ¹ ya'ta dī gadʌldjī'gañ
    You   only   chief   only   you are (said of a high
                              (or fit)   family)
hao ō+.

> They used to wish that I should be like that.
> Like it she soon became.
> You are the only ones fit to be chiefs' daughters.

17.

Hao dalʌ'ñ sgʌ'nxʌn kîlsʟa'is ² ya'ta gadʌ'ldīgʌnkwē;
    You   only   chief   are of a high family;
Hao dalʌ'ñ sgʌ'nxʌn kîlsʟa'is ya'ta gadʌ'ldīgʌnkwē.
    You   only   chief   are of a high family.
Gī ʟ! (aya+) q!otgā'ñdixan djā'gadʌ'ñganî.
For they   used to be soliciting (they) tried to get the
                                 woman a long time.
Hao dalʌ'ñ sgʌ'nxan kîlsʟa'is ya'ta gadʌ'ldīgʌnkwē;
    You   only   chief   are of a high family;
Hao dalʌ'ñ sgʌ'nxan kîlsʟa'is ya'ta gadʌ'ldīgʌnkwē.
    You   only   chief   are of a high family.

> You alone are fit to be a chief woman,
> You alone are fit to be a chief woman.
> For (you) they begged a long time (to obtain you in
>   marriage).
> You alone are fit to be a chief woman,
> You alone are fit to be a chief woman.

---

¹ Or gī'tsîs ("chief's daughter").
² The second verse of this song is identical with this one, except that q!o'ldjat
("chief woman") is substituted for kîlsʟa'is wherever it occurs.

18.

HalA′ ga′gîñ gao-o (eight times)
Come,   let her sit on my lap
          (or "let us have her")
Ga ga′os waḷū′xAn ła gu′tgi gagaga′ñgao gu′tgī ska′n-
The villages   all   to each other   hand (her)   to each other hand.
    dīgo łA.
Ła sgun ga′gîñūgwā′ñ, ła sgun ga′gîñūgwā′ñ.
I   only take care of her now, I   only take care of her now.
HalA′ ga′gîñ gao-o (several times).
Come,   let her sit on my lap.

Come, let her sit on my lap! (eight times)
All the villages used to hand her to one another.
Now only I take care of her, now only I take care of her.[1]
Come, let her sit on my lap! (several times)

19.

Gū′sLao gūdjā′+gaña [2] dalA′ñ ga kî′ñgatsgas ga dā daogîł
Why   your daughters   you   to news went down   what did you
                                                       come after,
    gadā′lañ?
    well brought up one?
Ga gîña′ñ a gī xA′nhao L! qā′yîñgā′ña gē′da gagîhîña′ñ
    Crying   for (no one) they attend you   place where she is crying
    gaga′ogwañ gadAl, gē′da gagîhîña′ñ gaga′ogwañ gadAl.
    lying about,   well brought place where she is crying   lying about, well brought
                   up one,   up one.

On account of what news of your daughters [2] going down
    to you (to The Land of Souls) did you come up for
    something, well brought up ones?
There is now no one to attend to you on account of
    your crying, where you are crying about (because there
    are now no slaves), well brought up one, where you are
    crying about, well brought up one.

---

[1] This means that all the people of all villages used to be slaves of this family,
and so took care of the baby, but now the mother has to do it all herself.

[2] The second verse of this song is identical with this one, except that ūgō′ñ-
gaña ("your fathers") is said to be substituted for the words gūdjā′+gaña ("your
daughters"), but gō′ñga is properly applied only to a man's father.

20.

L!a sɢᴀ′nxᴀn ḡē′idañ L! sū′ga.   L!a sɢᴀ′nxᴀn hao ḡē′idañ
Those   only   are that they   say.   Those   only   are that
way,   way,

L! sū′ga.
they say.

Gᴀm iL! Lᴀ geitgā′ñañ L! sū′ga.
Not (with) how- it was that they say.
us   ever   way

They alone belong to a high family, they say.   They
alone belong to a high family, they say.
But it is not that way with us, they say.

21.[1]

Ha ʟᴀ ha ʟᴀ+ ha ʟē′+, ha ʟᴀ ha ʟᴀ+ ha ʟē′+.
(Laughter)
Ā′ga łgłga′odīgᴀn sgoa′na gwē+,
Here is black ground used one   [of them],
where   to be

Ha ʟᴀ ha ʟᴀ+ ha ʟē′+, ha ʟᴀ ha ʟᴀ+ ha ʟē′+.
(Laughter)
A gā′ldjidᴀs[2] gā′ñañ, a gā′ldjidᴀs gā′ñañ.
Crow   like a,   crow   like a.

Ha ʟᴀ ha ʟᴀ+ ha ʟē′+, ha ʟᴀ ha ʟᴀ+ ha ʟē′+.
Here is where one of the black tattoo-marks used to be,[3]
Ha ʟᴀ ha ʟᴀ+ ha ʟē′+, ha ʟᴀ ha ʟᴀ+ ha ʟē′+.
(Black) just like a crow, (black) just like a crow.

---

[1] This song has to be sung last.
[2] The baby word for "crow."
[3] Probably this refers to the place where the child is supposed to have been
tattooed in her former existence on earth.

Q!ō′na qē′gawa-i.

22.

Hao tcī′nʌñ lanā′ga gua dā dā′ga.
Your grandfather's   town   ?   you   own.

Gā′godiya-i gua sgā′naga, Gā′godiya-i gua sgā′naga.
Lies large   ?   is it powerful,   Lies large   ?   is it powerful.

Hao tcī′nʌñ lanā′ga gua dā dā′ga.
Your grandfather's   town   ?   you   own.

Qī′ngodiya-i gua sgā′naga, Qī′ngodiya-i gua sgā′naga.
Lies down greatly   ?   is it powerful,   Lies down greatly   ?   is it powerful.

Hao tcī′nʌñ χał tc!ā′anuga dā dā′ga uyā′tē gā′djuyañ.
Your grand-   copper   fire   you   own   you only   to sit greatly.
father's   are fit

Do you own your grandfather's town?

Lying large, has it supernatural power? Lying large, has it supernatural power?

Do you own your grandfather's town?

Lying greatly, has it supernatural power? Lying greatly, has it supernatural power?

You only are fit, sitting greatly, to own your grandfather's copper-fire.

(In Tsimshian.)

23.[1]

Nō′+ gunatō′+ na+ gunatō′+ (six times)

Wa+ gîtcī[2] q!ayʌm gwa′tʌksta nałnīgʌn ahō′yūda
   down river (?)   near   cry (?)

   wâlsî′mgīgyêt[3] dʌmgī+[4] q!adō′+
      noble men

No+ gūnatō′+ na+ gūnatō′+, no+ gūnatō′+ na+ gūnatō′+.

---

[1] This and the following song are unintelligible, although a number of words may be recognized.

[2] Perhaps gîsi ("down river").

[3] The translation of this word applies only to the latter part of the word, excluding the first three letters.

[4] Dʌm indicates future.

(In Tsimshian.)

24.

Hē-ē-ē-ē+ gwâ′ldʌma aga′-i (six times)
Hʌ′naage hē-ē-ē-ē+ gwâ′ldʌma aga′-i ha-a-dī+ gîtcî q!ʌl
   Woman

  mâs (a) nī′cīna aɫgū′ [1] ha-a-dī+ gīɫ bêlha aɫgu
          not (?)   haliotis not (?)

Hē-ē-ē-ē+ gwâ′ldʌma aga′-i (three times).

Łgai-ū′ lā′nas.

25.

Dī′nʌñ djat ī′+ngadju+
My child   a (comes out having)
      woman   married,

Dī′nʌñ djat ī′+ngadju+
My child   a (comes out having)
      woman   married,

[Aq!a] Q!aiya′-i aq!ōɫgū′stʌ+,
      Q!aiya′-i   from the top of,

Dī′nʌñ djat ī′+ngadju+
My child   a (comes out having)
      woman   married,

Dī′nʌñ djat ī′+ngadju+.
My child   a (comes out having)
      woman   married.

My child comes out married,
My child comes out married,
From the top of (Mount) Q!aiya′-i,
My child comes out married,
My child comes out married.

---

[1] Probably a′ɫgᴇ ("not"), or ɫgu ("small").

26.

Gît'ï′n-djatsgañ yā′nañ++ sū′++gañ;
Eagle-woman his   has already   he is saying;
    own   married,

Gît'ï′n-djatsgañ yā′nañ++ sū′++gañ.
Eagle-woman his   has already   he is saying.
    own   married,

Adī′dʌxua xʌ′nhao wa′ga gā′djiwañ sū.
Near right behind even   his   sits greatly, he
[the town]   says.

Ha′lai wā′ga da′ogîłkūxaogō;
Come,   his (wife) let us all go up and get;

Ha′lai wā′ga da′ogîłkūxaogō.
Come,   his (wife) let us all go up and get.

Adī′dʌxua xʌ′nhao waga gā′djiwañ su.
Near right behind even   his   sits greatly he
the house   says.

He is saying he has married an Eagle woman;
He is saying he has married an Eagle woman.
He says she sits greatly right behind (the town).
Come, let us all go up and get her!
Come, let us all go up and get her![1]
He says she sits greatly right behind (the town).

27.

Agʌ′ñ łē++dī′gō+, agʌ′ñ łē++dī′gō+, ʟgalai′gūł djîna′s.
Get ready (for him),   get ready (for him),   ʟgalai′gūł   women of.

Ī′sîñ ī′dja kūdjū′diañ ē′++ya a ī′ldjao ī ai++îljao.
Again   it is a boy,   here nobleman,   nobleman.

Get ready for him, get ready for him,[2] women of the
   ʟgalai′gūł [3] family.
Again it is a boy.[4]

---

[1] This refers to the marriage customs.
[2] That is, to marry him.
[3] An extinct branch of the Gî′tîns of Skidegate.
[4] Indicating that boys were scarce.

28.[1]

Giä′ʟū Xā′na qā′ɫi, giä′ʟū Xā′na qā′ɫi,
At the   Skidegate   Inlet,   at the   Skidegate   Inlet,
time   time

Dᴀ′ñɫiai dā ʟ!da′ogo-uɫai′ya,
To swell up you   burst (on that day),

Sg̣aɫē îstā′ūɫi kî′lsʟa-i (four times).
Secret   having   chief.
Society · one day
       [or morning],

Ga-i ɫᴀ î′sta-uɫ kî′lsʟa-i (four times).
That   do one day   chief.
    (again),

Ga′odjaos ga′-iɫa î′sta-uɫ kî′lsʟa-i.
Drum (town)   at that   do it some   chief.
      place   day,

Skidegate Inlet, Skidegate Inlet.
When you burst with swelling,
You had the Secret Society perform one day, chief.
Do it again, chief!
Do it one day at Drum Town, chief![2]

29.

Dalᴀ′ñ sgu′nxᴀn gua+ ā′hao qîndia′haowus
You   only   ?   here   look about

Tcī′nañ ɫk!ia′nga ᴀ′ñga dalᴀ′n hao ha-iludā′lʟ!xa ūya′te
Grandfather's timbers   yours   you   got all out of the   only fit
(i. e., Raven   woods   to do
  peoples')

gadᴀ′ldīgwa′ñ.
highly moving around.

Uyatē′ gā′dᴀldiañ, uyatē′ gā′dᴀldiañ, kî′lsʟa-i ya′ta
Only fit   highly moving   only fit   highly moving   chief   fit to be
      around,   around,

gā′dᴀldiañ.
highly moving around.

---

[1] The oldest of the set.

[2] Once when there was a great famine in Skidegate Inlet, the chief of Drum Town had enough property to hold a potlatch and save every one from starvation.

Are you the only ones who sit looking about?

You are the only ones fit to get all your grandfather's
   timbers [1] out of the woods, chiefs highly moving around.

Highly moving around, highly moving around, chiefs
   highly moving around.

Na yū′Ans xā′-idaga-i.

30.

NAñkî′lsLas gōñgā′+ qîndjî′wayū hao hao qînxiê′ndalAñ.
NAñkî′lsLas's   father   a great one,   such a great one coming along.

Gua+ qîñgē′dao ī+dja′n sū qî′nɫgaɫwañ.
Halloo!   great chief   is   he great one moving   says   about.

Gua′+ qwīga (gī) gī′na gagîtɫūgîn ū′hao hao īs
Halloo!   sky to   some-   stretched up   he is it is he
              thing   (like a rope)   there,

qînxiê′ndAl-Añgua′.
great one moving along.

Qîñgē′dō ī+dja′n sū qî′ñlgAɫwAñ gua′.
Great chief   is he   great moving   halloo!
             says   abou',

He says it is NAñkî′lsLas's great father moving along so
   greatly.

Halloo, great chief moving about!

Halloo! he moves along greatly like something extending
   to the sky.

Halloo great chief moving about! [2]

---

[1] That is, the Raven peoples' house-timbers. The baby is addressed.

[2] NAñkî′lsLas's father would be an Eagle, and the mother pretends that he is
reborn in her child.

31.

Ā′gua kîlsʟa′-i agʌ′ñ īnā′sʟda qî′nɫgʌɫūgʌ′n hao hao.
Here is   chief   growing himself up so great as he sits.

Dʌñ kî′ñgat ugua′, dʌñ kî′ñgat ugua′.
You   are getting rich (or   you   are getting rich (or
      great) sitting there,   great) sitting there.

Dʌñ sʟū′ɫgʌɫwʌñ gua′.   Dʌñ+ qî′ñɫgʌɫwʌñ gua′.
You   are moving so greatly   You   are highly moving as
       as you sit.   you sit.

Dʌñ kî′ñgat ugua′, dʌñ kî′ñgat ugua′.
You   are getting rich (or   you   are getting rich (or
      great) sitting there,   great) sitting there.

Dʌñ sʟū′ɫgʌɫwʌñ gua′.   Dʌñ+ qî′ñɫgʌɫwʌñ gua′.
You   are moving so greatly   You   are highly moving as
       as you sit.   you sit.

Dʌñ sʟū′ɫgʌlwʌñ gua′.
You   are moving so greatly
       as you sit.

Here the chief causes himself to grow up greatly as he sits.
You are becoming great, you are becoming great.
You are moving so greatly as you sit. You are moving
   highly as you sit.
You are becoming great, you are becoming great.
You are moving so greatly as you sit. You are moving
   highly as you sit.
You are moving so greatly as you sit.

Łgā′xetgu lā′nas.

32.

[Hao] î′sîñ [a a] ʟgua′ [a] dʌñ lalā′ga+gaga [ha] xēga′nɫ-
    Again   I do not   your   screens inside   there will be
                  expect

îña′-us wagî ⊢gā′gîña′ñ gā′ɫgalwan.
a noise   for it   (you) are   (you) are moving
                  crying   while sitting down.

I do not expect there will again be a noise inside your screens, for which you sit crying.[1]

33.

Hao î'síñ a-a-a-a ʟ'gua'-a-a-a ʟūgūⁱí'ña [2] xētgā'+ dʌñ xatga'
  Again   perhaps   Upset-Canoe in front of your father
ai+ dʌñ gaɪ̯gā'ndʌ[ga] dʌñ gaⱡgā'łao łña'-us.
  you look around at new you taken care of expect to
     things   sitting   be.
Aiyañē'-ē-ē-ʌ ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
Be careful,   be careful, chief-woman.

Hao î'síñ a-a-a-a ʟ'gua'-a-a-a giê'stʌ t!ā'go xʌndja'os gē
  Again   perhaps   from where copper came from around
dʌñ xatga' ai+ dʌñ gaɪ̯gā'ndʌ[ga] dʌñ gaⱡgā'łao
 your father you look around at new you be taken care
         things   of sitting
łña'-us.
 expect to be.
Aiyañē'-ē-ē-ʌ ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
Be careful,   be careful, chief-woman.

Hao î'síñ a-a-a-a ʟ'gua'-a-a-a giê'stʌ łi'mʌn xʌ'ndjusgē
  Again   perhaps   from where hide of some came around
              mainland
              animal
dʌñ xatga' ai+ dʌñ gaɪ̯gā'ndʌ[ga] dʌñ gaⱡgā'łao
 your father you look around at new you be taken care
         things   of sitting
łña'-us.
 expect to be.
Aiyañē'-ē-ē-ʌ ē-ē-ēyañ ā'-a-a aiyañē' q!o'ldjatga'+.
Be careful,   be careful, chief-woman.

---

[1] These words are intended as a gentle reproof, reminding the child that he is too high born to cry in that way.

[2] A place north of Cape Ball.

Hao ï′sîñ a-a-a-a ʟ′gua′-a-a-a giê′stA gu′lxas xA′ndjus gē
　　　　Again　　　　　　　　perhaps　　　　from where big variety　came around
　　　　　　　　　　　　　　　　　　　　　　　　of abalone

　dAñ　xatga′　ai+　dAñ　gaʟga′ndA[ga]　dAñ　gałga′łao
　your　father　　you　look around at new　you　be taken care
　　　　　　　　　　　　　　things　　　　　　　　of sitting

łîña′-us.
expect to be.

Aiyañē′-ē-ē-A　ē-ē-ēyañ　ā′-a-a aiyañē′ q!o′ldjatga′+.
Be careful,　　　　　　　　　　　be careful,　chief-woman.

Again perhaps you expect to sit up high in your father's
　　canoe,[1] chief-woman, and look around upon all things
　　in front of Upset-Canoe.
Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
　　canoe, chief-woman, and look around the place whence
　　coppers come.
Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
　　canoe, chief-woman, and look around the place whence
　　łi′mAn-hides come.
Be careful, be careful, chief-woman!

Again perhaps you expect to sit up high in your father's
　　canoe, chief-woman, and look around the place whence
　　abalones come.
Be careful, be careful, chief-woman.

---

[1] Chiefs' children used to be placed high up on blankets in the centre of
trading-canoes so that they could look about. Here the baby is reminded of what
she used to do in a former existence.

34.

Agua' q!oldja't xatgā'l++ʌñ ḷdjîñ xā'-idʌga-i gʌn
It may be chief-woman's fathers Bella Bella people with

Lūsqʌ'sʟ îndjā'wʌs gu tc!aanū' djî'îña lā'na ła'-a-a-a
return by from being there the fire next to that let
canoe angry one

agʌ'ñ ha-i tc!îtgā'go gū'anda.
let watch and tend you while you
lie about.

Gū'sta gī dā'gāgîña'ñ gałgū'łwañ?
What for are you crying and sitting around
as a noble sits?

Gū'sta gī dā'gāgîña'ñ gałgū'łwan?
What for are you crying and sitting around
as a noble sits?

Agua' q!oldja't xatgā'l++ʌñ Gwai'got xā'-idʌga-i gʌn
It may be chief-woman's fathers Ninstints people with

Lūsqʌ'sʟ îndjā'wʌs gu Łgia'gustʌ lā'na ła'-a-a-a agʌ'ñ
return by from being there (one) next to that let let
canoe angry the door one

ha-i tc!îtgā'go gū'anda.
watch and tend you while you
lie about.

Gū'sta gī dā'gāgîña'ñ gałgū'łwañ?
What for are you crying and sitting around
as a noble sits?

Gū'sta gī dā'gāgîña'ñ gałgū'łwañ?
What for are you crying and sitting around
as a noble sits?

Perhaps when the chief-woman's fathers return from being angry with the Bella Bella people, that one (captured slave) next the fire will take care of you while you are lying about.

For what do you cry as you sit like a noble's child?

Perhaps when the chief-woman's fathers return from being angry with the Ninstints people, that one next to the door will take care of you while you are lying about.

For what do you cry as you sit like a noble's child?

35.

Ḷū′gua nᴀñ na′nga sʟ!a-i dja′kia qîndjā′waxañ : wagi
At that   some   grand-   hand   wooden tray   has been hurt,   for it
time   one's   mother   with square sides   I hear:

gagîña′ñ, wagi gā′łgałwa′ñ q!o′ldjida, q!o′ldjida, gadja′o.
(you) cry,   for it   (you) sit and   chief-woman   chief-woman,   sit and
move around   move.[1]
(i. e., the body),

Perhaps you are crying and are moving around for your
grandmother's hand, which was hurt on a wooden tray,
chief-woman, chief-woman.

36.

Dā′gua gā′gwaiya′ gā′gwaiya′, dā′gua gā′gwaiya′
You   ?   (whence) have   have been   you   ?   (whence) have
been falling   falling,   been falling,

gā′gwaiya′.
have been falling.

Dā′gua ga′gwaiya′ gā′gwaiya′
You   ?   have been falling   have been falling

Sq!aos qās gū′stᴀ gua da gagwaiya′ gagwaiya′ da
Salmon-   top of   from   ?   you   have been   have been   you
berry bushes   falling   falling

gagwaiya′ gagwaiya′.
have been   have been
falling.   falling.

Whence have you fallen, have you fallen? Whence have
you fallen, have you fallen?[2]
Did you fall, fall, fall, fall, from the top of the salmon-
berry bushes?

---

[1] A woman of this family had such a large hand, that she could pick up
enough berries to fill a wooden tray. This story is referred to, but the wording
is rather obscure.

[2] That is, "How did you come to us?"

37.

Ha-iłä′ gīdona′; [1] ha-iłä′ gīdona′.
Stop crying, chief's child; stop crying, chief's child.

Hao îsî′ñ hî′ñ Lgua ā gîtsîs gaodjuwa′-i hao dʌñ gan
Again   I do not chief's child's   drums   you   for
               expect

    xēgîłdia′ łina′gūs.   Ha-i wʌ′gî(ñ) gagîña′ñ gałgā′łwañ.
    sound   are going to.   Now   for it   crying   moving about
                                           seated.

Ha-iła′ gîthū′na gadjū′gʌn.
  Stop   great chief's child of noble
crying,   child   family sits.

Hai hai gîthūna′ gadjū′gan.
Now, now, great chief's child of noble
           child   family sits.

Ha-iłä′ gīdona′; ha-iłä′ gīdona′.
Stop crying, chief's child; stop crying, chief's child.

Hao îsî′ñ hî′ñ Lgua ā gîtsîs gua′gʌna′-i hao dʌn gʌn
Again   I do not chief's child's heavy planks   you   for
               expect

    qî′ñgao dīa′o łina′gūs. Ha-i wʌ′gî[ñ] gagîña′n
    are going to lay are going to. Now   for it   crying
gałgā′łwañ.
moving about seated.

Ha-iła′ gîthū′na gadjū′gan.
  Stop   great chief's child of noble
crying,   child   family sits.

Hai hai gîthūna′ gadjū′gan.
Now, now, great chief's child of noble
           child   family sits.

Stop crying, child! Stop crying child!
I do not expect that drums will sound for you, the chief's
   child, again, for which you are moving about crying.
Stop crying, great chief's child!
Stop crying, great chief's child!

---

[1] Ha-iłä′ gīdona′ is equivalent to Lā′na gut u′łda nʌñgida′s.

Stop crying, child! Stop crying, child!

I do not expect that they are going to lay heavy planks
for you, the chief's child, again, for which you are
moving about crying.

Stop crying, great chief's child!

Stop crying, great chief's child! [1]

38.

Ha dīdaxui'+gī'+ anᴀ'ñ xᴀñgō' łandjī'+wa'+s la+.
Towards the woods some one facing sitting down (like he (who
common people) was sitting).

Dja ʟana' q!o'guga+ō+.
Say, stop telling lies.

Dᴀñ siwułᴀndjū'gā'+sga+[ha] djigᴀ'ldᴀxwañ gī+djhao.
Your mouth will be crooked mosquito (i. e., people.
common people)

One sits here like a common person facing the woods.

Say, stop telling lies!

Your mouth will become crooked, mosquito people. [2]

39.

Halᴀ' sqada'l gō'ñga ū skîtgadjū'giagᴀñ-ułdies.
Come, chief's child's father, sing a song for the child this
(accompanied by drumming) morning.

Ła agᴀ'ña gutda'wonā'ga hadigwa'ñ Q!ō'na qē'gawa'-i.
You yourselves make ready in mind and time Those-born-at-Skedans.

Halᴀ' sqada'l go'ñga ū skîtgadjū'giagᴀñ-ułdies.
Come, chief's child's father, sing a song for the child this
(accompanied by drumming) morning.

Ła agᴀ'ña gutda'wonā'ga hadigwa'ñ Dji'gua ał lā'nas.
You yourselves make ready in mind any time Town-of-Djī'gua-People.

---

[1] All this refers to potlatching and house-building.

[2] Some one uses the low-class word for "sitting down" to the child, and is told
to stop or the wealthy will give away so many blankets as to put him to shame
and "give him a bad name." That is what is meant by "your mouth will become
crooked." Common people are called "mosquito people."

Halʌ′ sqada′l gō′ñga ū skîtgadjū′giagʌñ-ułdies.
Come, chief's child's father,　　sing a song for the child　　this
(accompanied by drumming) morning.

Ła agʌ′ña gutda′wonā′ga hadigwa′ñ Dā′gʌñ sêl gīda′-i.
You yourselves make ready in mind　　any time　　Common-Food-Steamers.

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!
Be ready, Those-born-at-Skedans!

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!
Be ready, Town-of-Djī′gua-People!

Come, chief's child's father, sing a song for him, accom-
panied by drumming, this morning!
Be ready, Common-Food-Steamers![1]

40.

Adʌñ gō′+ñga nagā′ga, adʌñ gō′+ñga nagā′ga, Q!ō′na
Your　　father's　　house in,　　your　　father's　　house in, Cape Q!ō′na

kun sq!ē′na-i hao[a] ga ta goñałxa′ndies.
　　　　sea-gulls　　　　eating things are making cries.

Ga dʌñ gīdagałgā′ł uga′ñ.
All　　you　　are going to　　proudly
these　　　　　　move　　as you sit.
things

Adʌñ gō+ñga nagā′ga, adʌñ gō′+ñga nagā′ga, Gīlū′sʌms
Your　　father's　　house in,　　your　　father's　　house in,　　Nass Inlet

sq!ē′na-i hao[a] ga tā goñałxa′ndies.
　　sea-gulls　　　　eat things are making cries.

Ga dʌñ gīdagałgā′ł uga′ñ.
All　　you　　are going to　　proudly
these　　　　　　move　　as you sit.
things

---

[1] The families are told to be on the alert for invitations to a potlatch, when
the child will be tattooed, etc.

In your father's house, in your father's house, Cape Q!ō'na
sea-gulls [1] make cries as they eat.

You are going to bear yourself proudly in the midst of
these things.

In your father's house, in your father's house, Nass Inlet
sea-gulls make cries as they eat.

You are going to bear yourself proudly in the midst of
these things.

41.

Hal<small>A</small>' gagî'ñ ġu, hal<small>A</small>' gagî'ñ ġu.
Come,   let us take there; come,   let us take there.
    (the baby) on   (the baby) on
      our knees   our knees

Ġō'ñga na'ga qā'ɬi gutgī ġagaga'ñ, gutgī ġagaga'ñ.
Its father's   house   inside to each   hand it,   to each   hand it.
                    other   other

Hal<small>A</small>' gagî'ñ gū', hal<small>A</small>' gagî'ñ gū'.
Come,   let us take it   come,   let us take it
      on our knees,   on our knees.

Come, let us take (the baby) on our knees! Come, let
us take (the baby) on our knees!

Hand it to one another inside of its father's house, hand
it to one another!

Come, let us take it on our knees! Come, let us take
it on our knees!

42.

Hao da'l<small>A</small>ñ <small>L</small>a'a hao dal<small>A</small>'ñ <small>L</small>a tcīna'-i lanā'ga [2] gut gīda
     You   you   grand-   town   upon chiefs'
                                  father's   children

g<small>A</small>nɬgaɬdiā'n,
  walking about,

---

[1] That is, those invited to the potlatch.

[2] Sometimes qaqa'ñga ("his town"), perhaps qaga'oga, was substituted for lanā'ga.

DalʌⁿΛ'n sgun ya'dañs gî'tsîs, dalʌ'ñ ya'daga.

You (are   only   fit to be   chiefs'   you   are fit to be.
the)   (ones)   children,

Sqada'ls dalʌ'ñ ya'daga,

Great ones   you   are fit to be,

Gîtsî's dalʌ'ñ ya'daga.

Chiefs'   you   are fit to be.
children

You walk about as chiefs' children in your grandfather's
town.
Only you are fit to be chiefs' children.
You are fit to be sqada'l (close relatives of chiefs).
You are fit to be chiefs' children.

Stasa'os qē'gawa-i.

43.

Wa'ʟu dî'nʌñ gîda' kūx̣iā'ñgwansî' ʟu gîñxʌn sî'ɫgēt a'ñga

At that my child youth goes around as a when for   alone my own
time   nothing

ła q!ā'-ugwañ.

I   sit around.

When my child becomes a youth, I shall vainly sit around
alone (for he will go to live with his uncle).

44.

Gî'tîn-dja'tgañ ianā'+ñ sū'wañ.

Eagle woman of he married he says.
his own

Adî'dʌx̣ua xʌ'nhao waga gā'djiwañ sū'ugʌñ.

Here behind us   yet   his (wife) is sitting,   he says.

Adî'dʌx̣ua xʌ'nhao waga gā'djiwañ sū'ugʌñ.

Here behind us   yet   his (wife) is sitting,   he says.

Ha'lʌ waga da'osgian dî'gō.

Come, his (wife) let us all go and get!

Ha′lA waga da′osgian dī′go.
Come, his (wife) let us all go and get!

Adī′dAχua xA′nhao waga gā′djiwan sū′ugAñ.
Here behind us   yet   his (wife) is sitting,   he says.

Ha′lA waga da′osgian dī′go.
Come, his (wife) let us all go and get!

He says he has married his own Eagle woman.
Here behind us he says his wife is sitting.
Here behind us he says his wife is sitting.
Come, let us go and get her!
Come, let us go and get her!
Here behind us he says his wife is sitting.
Come, let us go and get her!

45.

DAñ sgu′nxA′n gua djā′ada kudjū′diawîs,
You   are not the   woman   we who belong to
       only one   a low family,

DAñ sgu′nxA′n gua djā′ada kudjū′diawîs.
You   are not the   woman   we who belong to
       only one   a low family.

Djia′djats hao qoa′nga,
Women   are plenty,

Djia′djats hao qoan kuha′oga.
Women   plenty belonging to
                      a low class.

You are not the only woman of our low-class family,
You are not the only woman of our low-class family.
There are plenty of women,
There are plenty of low-class women.[1]

---

[1] This contains a polite self-abasement, which is of course intended to be taken in exactly the opposite sense.

Sqoā'ładas.

46.

Wᴀ'ga xē'gañ qeñgî'ndala-i (four times).
His(son or making a great went by on
daughter)   noise   the water.

Agua ga'-idjīxuihao.
I wonder which way he is going
              (i. e., the child)!

Wᴀ'ga xē'gᴀñ qeñgî'ndala-i.
His(son or making a great went by on
daughter)   noise   the water.

A'gua gwaisku'ngwi.
It must   towards the north
be   point of the islands.

His great son (the child) went by upon the water with a
  great noise.
I wonder whither he is going!
His great son went by upon the water with a great noise.
Perhaps to North Island (to invite the people to a potlatch).

47.

Hī hīyaihīya gwa-i kî'lsʟa-i hao ahai'ya aya qʟai'gîndalᴀñ
            Island   chief   this   was coming
ł gūdᴀ'ñ hao īhī īhī ahaiya
I thought, but
Kîlsʟa'-is ʟua'-i ʟʟa qêngîndala-i, hī hīyai hīya.
Chief's   canoe, however, comes greatly.

I thought the island chief[1] was coming,
But the chief's canoe comes greatly.[2]

---

[1] The "island chief" probably refers to Raven or another supernatural being.
[2] That is the canoe of this infant.

48.

Ayā′ña kî′lsʟa-i gā′ña (four times).
Be careful of   chief   my own.

Dja ʟan ła q!ō′gugago.
Say,   stop   biting.

Dañ si-ū′ djiguʹldaxwañ gīda′-i.
Your mouth   mosquitoes   common
     might be-   things.
  come crooked

Be careful of my chief.
Stop biting !
Your mouth might become crooked, common mosquitoes.[1]

49.

Dā gut gua gagwai′ya gagwai′ya; qa′-idjis qās gū′sta
You   your   ?   to fall into   to fall into   spruce   top   from
      mind   (the cradle) (the cradle);
    made up

gagwai′ya; sq!aos qās gū′sta gagwai′ya.
to fall in;   salmon-   top   from   to fall in.
            berry bush

Did you make up your mind to fall (into the cradle), to
fall in from the top of a spruce-tree, to fall in from
the top of a salmon-berry bush?

50.

Ā′dañ gō′ñga nā′gaga adaʹñ tcî′nga nā′ga, adaʹñ tcî′nga
Your   father's   house in,   your   grand-   house,   your   grand-
                              father's   father's

nā′ga,
house,

Gilū′sams [2] sq!ē′na-i ga tagō′ñałxandies ga dañ qoya′
Nass Inlet   sea-gulls   make a noise while eating   in   you   dear

gā′łgałwañ.
move about highly.

---

[1] The singer is probably drawing an analogy between the biting of mosquitoes
and bad words used towards the rich by common people, who are called "mosquitoes."

[2] The second time this was sung, Q!ō′na kun ("Q!ō′na Point") was substituted
for Gilū′sams.

A'dʌñ g̣ō'ñga nā'gaga Łgai-ū'kun sq!ē'na-i ga tagō'ñal-
<small>Your   father's   house in   Skidegate Point   sea-gulls   make a noise while</small>

xandies g̣a dʌñ gī'dag̣ałgʌł.
<small>eating   in,   you   get higher all the
time (receiving
more tattoo-marks, etc.)</small>

In your father's house, in your grandfather's house, in
    your grandfather's house,
Where Nass Inlet sea-gulls (i. e., the Nass people) make
    noises as they eat, you, dear, move highly.
In your father's house, where Skidegate Point sea-gulls
    (i. e., Skidegate people) make a noise as they eat, you
    get higher (i. e., become a greater chief) all the time.

51.

Ayā'ña ī'ldjao yaña x̣ī'lsîs gañā'ñ gu'tgei dalʌ'ñ x̣î'ldjî
<small>Be careful, noble men   mine,   leaves   like   to one   you   are going
                                   another</small>

qê'ndaldiasga.
<small>to grow.</small>

Ayā'ña kî'lsʟa-i gā'ña, ayā'ña kî'lsʟa-i gā'ña.
<small>Be careful,   chief   mine! Be careful,   chief   mine!</small>

Be careful, my noble sons! you will grow to one another
    like leaves.
Be careful, my own chief! Be careful, my own chief!

<hr>

Łg̣ā'xet gîtîna'-i.

52.

Ā'gua t!a'gagua gagî'ñañ awā'gua kî'lsʟa-i?
<small>Right   for it   crying   sitting right   chief?
here   here,</small>

Ā'gua t!a'gagua gagî'ñañ awā'gua kî'lsʟa-i?
<small>Right   for it   crying   sitting right   chief?
here   here,</small>

Ā′gua ha′yat xA′nhao djā′sasgaña dAñ gō′tga dji′łdasga
Right will not belong your sisters yours sit up make him,
here   higher

 kî′lsLa-i?
  chief?

Lgā′natsgā′ña sq!ens îs ga t'agAñałxañgA′ns gaña′ñ dAñ
Cousins (yours are) sea-gulls are some make them cry by like you
     (like) people stepping on

 xē′tga sūsgî′ñgAs kî′lsLa-i.
 in front say is going chief.
 of to be

Ā′gua t!aga′gua gagî′ñañ awa′gua kî′lsLa-i?
Right for that crying sitting right chief?
here   here,

Are you crying for it, chief?

Are you crying for it, chief?

Are you crying for your sisters, that you be seated up
 higher (on a pile of blankets)?

For your cousins, that there be people in front of you as
 numerous as if people made sea-gulls cry, being obliged
 to step on them, —

For those things are you crying here, chief?

53.

Dīga gā′goaya+, dīga gā′goaya+, yē hē hē,
To me you came, to me you came, yē hē hē,

Dīga gā′goaya, dīga gā′goaya.
To me you came, to me you came.

Awa′-i L!a′hao dī′ga dīna′ñ ga gwaiya′gAn.
Mother instead of to me my child to came walking.
  some one else (me)

Awa′-i L!a′hao dī′ga dīna′ñ gît gwaiya′gAn.
Mother instead of to me my child chief's came walking.
  another child

Awa′-i gā′dji wēhē,[1]
Mother of noble mother,
 family

Awa′-i gā′dji awa′-i (four times).
Mother of noble mother.
 family

---

[1] Equivalent to awa′-i.

You came to me, you came to me, yē hē hē! .

You came to me, you came to me.

You came walking to me, calling me "mother," instead of to some one else.

To me my child, who is a chief's child, came walking, calling me "mother,"

Mother of noble family,

Mother of noble family, mother of noble family, mother of noble family, mother of noble family.

54.

Gūgu's gi la gîtgîñā'+ñ?
What for he is crying like a (or she) noble's son [gît]?

Gūgu's gi la gaɫgaɫwa'ñ?
What for he moves around?

Atcī'na-i nā'ga-i gī la kungîña'ñ [1] gaɫgaɫwa's ahī'gua, etc.
Grandfather the house for he is crying moves about as he is seated.

Why does he cry as a noble cries (i. e., softly)?

Why does he move around as he sits?

He moves around and cries for grandfather's house.

Yā'kᵘ gîtîna'-i.

55.

(Words in Tlingit)

Ya'naxē, ya'naxē; ā'hao; ya'naxē, ya'naxē.[2]

Gadjī'djūs dūqaɫ dʌsgī x̣ūkᵘ yana.
his dog

Wʌgakīda kʌda'ostēdja.

---

[1] Equivalent to gî'tgîñañ. [2] This line is repeated several times.

Haida Equivalent.

Xa′as xʌ′nhao qē′gas wa′ga ʌ′ñga k!ū′gagʌ′ñga :
<u>Dogs</u>   <u>even</u>   <u>when they</u> <u>to them</u> <u>theirs</u>   <u>love</u> :
               <u>have pups</u>

Wa′ałhao ʌ′ñga ga dī k!ūga′gʌñ.
<u>That is why</u>   <u>mine</u>   <u>I</u>   <u>love</u>.

Even dogs love their offspring :
So I love mine.

56.

Ĭhīyĭyaha, etc.

Q!ēt gā′atgē dʌñ tcî′ngañ a ʟ! dʌ′lgîns ʟ̣ū dʌñ gē′dʌñgîn
<u>Passage through</u> <u>to you</u>   <u>guests</u>   <u>come here</u>   <u>when you</u> <u>used to dance</u>

    gaña′ñ dʌñ gētgā′ñʌñ dā gūdʌña′owus dā ku′ngîñansa.
      <u>like</u>   <u>you</u> <u>to be dancing</u> <u>you</u> <u>thought to be so</u> <u>you</u> · <u>cry for it.</u>
                           (etc.)

ʟ̣ū ga gē′dʌñgîn gaña′ñ wʌ′ga gē′daowus.
<u>Olden</u> <u>things</u> · <u>were</u>   <u>like</u>   <u>that way</u>   <u>it is now.</u>
<u>times</u>

Xʌ′ldʌñ dā′gans xʌ′nhao gu′lxa lās dā′gaxida.
<u>Slaves even</u>   <u>own</u>   <u>even</u>   <u>abalone-</u> <u>good</u> <u>begin to own.</u>
<u>(common people)</u>   <u>shells</u>

Ĭhiya, etc.

Ĭhīyĭyahä, etc.

You cry because you want to dance as you used to when
   guests came through the strait [1] to you.

It is not now as it was in olden times.

Even slaves (that is, members of other families besides
   the Yakᵘ gî′tîna-i) are beginning to own good abalone-
   shells.

Ĭhiya, etc.

---

[1] The strait is probably Skidegate Channel.

57.

Hī hī ha hī, etc.

ᴌan ᴌ!a ku'ngîñañ.
Stop, how-   crying.
ever,

ᴌan ᴌ!a kū'djiū.
Stop, how- and sit
ever,   down.

Łimᴀ'n sqā'ʟAña-i dᴀ'ñga gu'tgᴀn kūdᴀ'sdiga.
(Kind of stowed away   yours   lies in many caches one after
  skin)   the other.

Î'sîñ qā'łi gut dā kūx̱iā'ñgwa'ñgasañ.
Again inside   you   will go round.
  (of house)

ᴌan a[1] sga'-ił kîlsʟa'-i ł qē'gᴀn.[2]
Stop your crying,   chief   I   bore.

Hī hī ha hī, etc.

Hī hī ha hī, etc.
But stop crying!
Stop and sit down!
Your łimᴀ'n blankets lie stowed away in many storehouses.
Again you will go round inside of the house.
Stop crying, chief I bore!
Hī hī ha hī, etc.

58.

Īhī īhī hī, etc.

Gū'gus t!a'gahas dīnᴀ'ñ kūñgîñā'ñodigañ?
   What   for   my child   sits crying?

Gu'lxas t!a'ga gwa dīnᴀ'ñ kuñgîña'ño?
Abalone- for   ?   my child   cries?
  shells

Dᴀñ gaña'ñ gwa dī kîlsʟia'wus qāñ ł qē'gᴀn.
You like   ? I   sit a chief, my uncle I   bore.

---

[1] Equivalent to ła.
[2] The word dīna'ñgᴀn ("my son") is sometimes substituted for ł qē'gᴀn.

Ihī īhī hī, etc.
For what does my child cry?
Does my child cry for abalone-shells?
Like you I sit as a chief, uncle[1] that I bore?

59.

Lĭ′ñgua xʌldā′ñgʌñ q!ō′l̥gēt [ahīyīa]
Why is it   your slave   close by,

Hao dā îlgīyā′gʌñʌñ dā sūkū′djiwañ?
You   want something   you   say?
   you cannot get,

Dʌñ qō′naga kūdjū′geda qāñ l̥ qē′g̥ʌn.
You   are too foolish,   my uncle I   bore.

Why do you cry for something that you cannot get,
Sitting close by your slave?[2]
You are very foolish, uncle I bore.

(For Girls.)

60.

Īhīhīa, īhīhīa (many times).
Tā′-idʌldans dĭ′txa xʌ′nhao dĭ′nʌñ kū′sqetgwansi ʟū sq!ao-
   Waves   behind   even   my child   looks around   when salmon-
gāns q!ana′s at dĭ′nʌñ dī gîñqō′nañgasañ.
berries   unripe   with my child   one   will fool.
Īhīhīa, īhīhīa.

Īhīhīa, īhīhīa, etc.
When my child looks around behind the waves even, she
   will fool me with unripe salmon-berries.[3]
Īhīhīa, īhīhīa.

---

[1] One of the parents' ancestors is reborn: therefore the child is called "uncle."
[2] The mother calls herself the child's "slave" in jest. An "uncle" is reborn in the child.
[3] I could get no clew to the significance of these words, which are evidently partly metaphorical.

61.

I hīyaha, etc.

GustA gī′hao dī′nañ kuñgîñā′ñgAñ?
What   for   my child   cries?

Q!ō′na kun xē′txa kuꞁî′ndala-igī î′sîñ gē′da kuꞁindā′lgasan
Q!ō′na Point in front to pass along by again cries for she will travel by
           of   canoe   that   canoe

   q!o′lgAn djā′ga?
   my master's   wife?

Īhī′, etc.

I hīyaha, etc.
For what is my child crying?
Does she cry to pass along again by canoe in front of
   Point Q!ō′na, my master's wife?[1]
Īhī′, etc.

(*For Boys.*[2])

62.

   Ayī′hiya, ayī′hiya (many times).
   Dā îsî′ñ gut lā′gaasañ Łgai-ū′ l′nagā′-i qāñ ł qē′gAn.
   You too will be happy there Skidegate town, my uncle I   bore.
   Ayī′hiya, ayī′hiya (many times).

Ayī′hiya, ayī′hiya, etc.
You will again be happy there in Skidegate town,[3] uncle
   I bore.
Ayī′hīya, ayī′hīya, etc.

---

   [1] By saying "master's wife," the singer implies that her child will marry a
higher chief than herself. "Passing along again" refers to the former existence of
the child. Point Q!ō′na is near Nasto.
   [2] Song No. 62 is said also to be used for girls, with some changes in wording
   [3] The Yā′kᵘ gîtînā′-i are said to have lived originally in the middle of Skide
gate village.

63.

I hī′hīa.

Gū′sgihao dā kungiñā′ñwañ?
What   you   are crying for?

Xā′na-qa′li gī gua dā ku′ñgîñañ?
Skidegate Inlet for   ?   you   cry?

Î′sîñ sta dañ kî′iñawasañ.
Again from you   will have news sent
around about you.

I hī′hīa!

What are you crying for?

Do you cry for Skidegate Inlet?

Again from there you will have news spread around about
you (when your husband puts up a house-pole).

64.

GadA′ldiañ, gadA′ldiañ (many times),
How great you   how great you
are,   are!   times)

Sū′digwañ gī′dadiañ, gī′dadian (last word repeated several
They said   belonging to a belonging to a
high family,   high family

A da′lañ siñq!a′odaga agē′gī at t!ā′gwus k!ī′tayū′-gadas
You   gambling-stick bag   into   with   copper   throw a great one
(in exchange
for services)

wa′at sgun gīdā′diañ sūdī′gwañ.[1]
with it   only   belong to a   they say.
high family,

How great you are, how great you are! etc.,

They say belonging to a high family, belonging to a high
family, etc.

In exchange you throw a great copper into the gambling-
stick bag.[1] They say those with this are the only ones
who belong to a high family.

---

[1] This is difficult to translate. Reference is made to a chief of this family who
always staked a copper when he gambled, and invariably won.

Q̲ā'-iał lā'nas.

(Songs of Q̲ā-i l'nag̲ā'-i.)

65.

Q̲ā-i dī'txa+ ł q̲í'ñgwañ qa'odī+ kī'lsʟa-i łñ ł qē'xa
Sea-Lion behind   I was looking   a while,   chief   is going I   found,
(Town)   around   to be

kʌ'nx̣ida-i+.
boy just big enough
to walk.

Aiyā'ña, aiyā'ña, kī'lsʟa-igan.
Take care,   take care,   my own chief!

Aiyā'ña q̲í'ñgētgañ.
Take care,   my own master
(or chief)!

While I was looking around behind Sea-Lion Town, I
   found the future chief, a boy just big enough to walk.
Take care, take care, my own chief!
Take care, my own master!

66.

Q̲ā-igagī+djat ī+ niä'nai ga ai ī'ī'iangʌn.
A woman of Q̲a-i   went out and   went out and married.
   married,

ʟ! łqax̣iasʟaia'si gu ʟū qē'da-i hao gao-uła'ñ gua kī'lsʟa-
They are going to call   there canoe   largest   is gone in the   ?   chief
   him,   (i. e., chief's)   morning,

igā'+na.
my own.

One went to Sea-Lion Town to marry.
They were going to call him, but the chief's canoe was
   gone in the morning, my own chief.[1]

---

[1] An incident in the family history is involved. When they set out to call
the chief who was going to marry, the canoe was gone. It was customary for the
chief to give a canoe when one of his family married. This is probably referred to.

67.

Tcĭ′nʌñ sȋlḡā′ nʌñ kūgwai′ya [1] skoa′gagîn ḡē′tgagī [2] hao.
His grand-   place   some   went a long   behind   was there.
father's   one   time ago

Lū′ga gū′ga ga sʟdʌ′ldañ Lūgagū′ga ga qîngiñgĭ′ñga;
On his canoe planks they put on   on his canoe thing is great on the
                    their sides   water;

Wa′gʌn dĭ′nʌ+ñ hĭ′dja+ła-i wa′gʌn dĭ′nʌñ kudjū′gaasañ.
For it   my child is a boy (baby   for it   my child is going to be a
                    word),   leader.

Yā′ña, yā′ña, kȋlsʟa′-igan.   Yā′ña, yā′ña, kĭ′ñgetgan.
Be careful, be careful, my chief!   Be careful, be careful, my master!

My child is a boy because he is going to do as his grand-
   father did when one went to his place long ago.
After he had been there, his canoe was so deeply laden
   (with gifts), that they had to put the weather-boards
   on it (to increase its capacity);
For it my child is going to be a leader.
Be careful, be careful, my chief!   Be careful, be careful,
   my master!

68.

Gut sī′+łgadaga′ñ xʌ′nhao kĭ′ga kuqēda′s at (a) lʌ
Each   right after   even   names   aristocratic with   he
other   (baby)

kia′gañao gūdā′gū.
call it sitting   thought he would.

Kȋlsʟa′-i kugwē′dalañ [3] sūwa′ñ.
Chief   while walking hither   he said.

Ā′yaña kĭ′nget gō′ñga łiñga′n.
Be careful chief's   father is going to be!

Dĭ′nʌñ ayā′ña q!o′ldjat xā′tga łĭñgʌ′n dīna′ñ.
My child be careful, chief-woman father is going to be my child.

---

[1] Equivalent to qa′ga.   [2] Equivalent to ḡē′tgaqa.
[3] Kugwē′dalañ ("while walking hither") is a low-class word referring to the
chief himself.

He thinks he would use high-sounding names, one after
the other, (to the others of his own family.) [1]
He says the chief comes walking.
Be careful of the future chief's father!
Be careful of my child, the future chief-woman's father!

(Songs of Kaisun.)

69.

Qoandī′gīni qoandī′gīni kî′lsʟa-i +,
There used to   there used to   chief,
  be plenty,   be plenty,

Daañ nā′ga ga ʟ!a′hao qoa′ndīgînī kîlsʟa′-i ;
Your   house   in   but   there used to   chief;
                                  be plenty,

Qoandī′gīnī+ qoa′ndīgīnī kîlsʟa′-i ;
There used to   there used to   chief;
  be plenty,   be plenty,

Qoandī′gīnī′+ qoa′ndīgînī′ kîlsʟa′-i.
There used to   there used to   chief.
  be plenty,   be plenty,

ʟgua′ naañ ʟ! tā′nga hū′gaañgîn kîndā′la wa k!ia′oga gī ła
While   one they came to saying hū on   great   waiting for for that
              by canoe,   canoe,   (= chief),   it

    gāgîñā′ñ-gałgał.
    you cry and move.

Qoandī′gīnī, qoandīgînī, kî′lsʟa-i ; qoandī′gînī, qoandī′gînī,
There used to   there used to   chief;   there used to   there used to
  be plenty,   be plenty,   be plenty,   be plenty,

    kî′lsʟa-i.
    chief.

There used to be plenty, there used to be plenty, chief,
There used to be plenty in your house, chief;
There used to be plenty, there used to be plenty, chief;
There used to be plenty, there used to be plenty, chief.

---

[1] The child is supposed to call others of his family by aristocratic names, and
himself by a low one.

You cry and move about to see them come by canoe
(to the potlatch), great chief.

There used to be plenty, there used to be plenty, chief;
there used to be plenty, there used to be plenty, chief.

70.

Ała qî'ñgugwā'ñgaña-i, ała qî'ñgugwā'ñgaña-i.
I used to see it, I used to see it.

Dañ nā'gaga ła'ahao tlagō's gōdā'gañas hao gut at
Your house to I copper used for making now each with
         boxes   other

 gatkîñdagA'ñdiesi ał [1] dAñ kī'îña kî'nłgaługani.
make a noise by knock- with you news of goes about as you
 ing against   move about.

Ała qî'ñgūgwā'ñganî, ała qî'ñgūgwā'ñganî (an indefinite
I used to see it, I used lo see it.

 number of times).

DA'ñ nā'gaga ła'ahao malē'łga-i łga'djudia's (so) a'ł dAñ
Your house in   cranberry-bushes grew   of you

 kī'îña kî'nłgAługanî.
news of goes about.

Ała kî'ñgūgwa'ñgañ, ała kî'ñgūgwa'ñgañ.
I used to see it, I used to see it.

I used to see it, I used to see it.

News went about that boxes made of coppers in your
house sounded as they knocked one another.

I used to see it, I used to see it.

News went about of cranberry-bushes growing in your
house.

I used to see it, I used to see it.

---

[1] Equivalent to at ("with").

71.

Ū+hua′,[1] ū+hua′, ūhua′-a-a,
Loftiest one, loftiest one, loftiest one,

DАñ nā′ɢa ɢa ʟ!a qoa′ndīɢīnī ɢua kî′lsʟa-i.
Your house in there was formerly plenty, ? chief.

Gî′na uhua′, uhua′, qāɫi sku′na yūdA′lɢAñAs a,
Some- greatest greatest inside (some- smells strongly,
thing, one, one, thing) big

U′hua, ū′hua, qî′ndal?
Loftiest loftiest mightiest
one, one, one?

Loftiest one, loftiest one, loftiest one,
There used to be plenty in your house, chief.
Does not something big (i. e., a whale) smell strongly in
  your house,
Loftiest, loftiest, mightiest chief?

72.

Ū′hua qînda′l, ū′hua qînda′l (ɫa)
Mightiest chief, mightiest chief,

T!ak!î′nɢāña ɢa ʟa′ qî′nwa-i ɢaatxA′n qî′ndju,
His own children go to (be born from) without it chief,
      (to be born) come out of (why not)

U′hua qî′ndal, ū′hua qî′ndal, ū′hua qînda′l ɫa?
Mightiest chief, mightiest chief, mightiest chief?

U′hua qînda′l, ū′hua qînda′l ɫa,
Mightiest chief, mightiest chief,

Gî′sto dAñ ʟ̣ū yū′ɢa a′wañ qî′ndju,
Who you as large settled chief,
            down

U′hua qînda′l, ū′hua qînda′l?
Mightiest chief, mightiest chief?

---

[1] Ūhua′ is a very high word, only applied to one or two chiefs who attained
especially great power.

Mightiest chief, mightiest chief,

Why did not he (Ḡadaga′) choose to be born from his own grandchildren (instead of from some of his sisters′ children), chief,

Mightiest chief, mightiest chief, mightiest chief?

Mightiest chief, mightiest chief,

Who is settled down into such affluence as he (Ḡadaga′),[1]

Mightiest chief, mightiest chief?

Nā′-ikun qē′ḡawa-i.

73.

I′djîsigwA′ns gī dī′nAñ gwa′wañ sū′wasi.
Not a common   my child   he refuses   says.
woman at all

Wa′gī dī′+nAñ gwa′wañ nAñ sū′wasi.
To it   my child   refuses,   some one   says.

A′ñga xA′nhao īnasū′wa gîtī′n-djats xAn A′ñga ina′suwē+,
His own   just there   wants that   Eagle-woman   yet   his   says he wants
one   that one,

A′ñga xA′nhao īnasî′ñgwañ.
His own   just there   he will marry.

Even a noble woman my child says he refuses.

One says he refuses her.

He wants just that Eagle woman for himself (indicating a particular one),

Just that one he will marry.

74.

Dja′+djāts ʟ!aha′o lā, dja′djāts ʟ!aha′o lā.
Women   are better (than   women   are better (than
men),   men).

Dja′djāts ʟ!a kîñgē′diasʟa.
Women   have more property.

---

[1] Ḡadaga′, according to story, was the greatest chief of the People-of-Sea-Lion-Town.

Kîlsʟa-i′gan kîlsʟa′-i dʌñ gē′tgwañ axʌn?
My chiefs (men   chiefs   you   are   where?
of one's own family)

Women are better (than men), women are better (than men).
Women have more property.
Chiefs of my family, where are you?

(Masset Dialect.[1])

Łī′êlʌñ qē′awa-i.

75.

Ēya hâ hiē′, etc.
Qā′gaigaña nā′ga ʟ!ao Skî′lsîs xē′gʌndigi wa′di kuñgîña′ñ
Uncles   houses but   Skî′lsîs   makes a noise   for it   (he or she) is
in   (potlatch)   crying.

uga′-i.
Wa′di kū′djiwa ē′ya hâ hīē, etc.
For it   sits greatly.

Ēya hâ hīē′, etc.
But he (or she) is crying for the noise Skî′lsîs (now reborn)
    makes in his uncles' houses (at the potlatch).
For it he sits greatly.

76.

Gīsta ʟ!ao daga′sado sî′liya dā skʌ′ndʌñ kudjū′gi[gē+]
Who   but   will own it   after it   you   are crying   are sitting

dō′nē ałdjī′wai? [2]
younger   are sitting?
brother

But do you sit crying over who will afterwards own it,
    younger brother of good family?

Łī'êlAñ kun l'nagā'-i.

77.

Ā'gua nā'nAñ ʟga gut dī'nañ ku-i-ê'ndalane.
It was his grand- land upon my child walks (a proud word).
mother's

Wa'gan stʟa'ga kudja'oanē.
For it his foot is dear.

GAm ła ku'ñgîñañ Añ.
Not you cry (excl.)!

My child walks proudly upon his grandmother's land.
His dear foot is for that (i. e., to walk on it).
Do not cry!

78.

Nanaigā'ña ʟAga' sgā'nas gu'lxas q!ołda's ʟū sgā'nas gī
Grandmother's land supernatural abalone- stole when supernatural to
beings shells beings

łī kiä'gañgîn.
I called.

GAm gîn gu dē gudA'ñañ hai.
Nothing I wish to eat (?) now.

When the supernatural beings stole abalone-shells from
grandmother's land, I called to the supernatural beings.
Nothing I wish to eat (?).

79.

Tcī'nAñ lū'ga giū'gulaga, tcī'nAñ lū'ga giū'gulaga.
Grand- wave listens for, grand- wave listens for.
father's father's

StA ʟ!ao tcīnA'ñ sī'ga gut kū'djūgiagandalanē.
After but grand- sea upon goes along stopping often on
it father's the way (upon the water).

(He) listens for grandfather's [1] wave, he listens for grand-
father's wave ;

But afterwards he goes along upon grandfather's sea,
stopping every now and then on the way.

80.

A͗′gua nā′nʌñ ʟga gut ku′łgałguña′-i gʌn wagʌ′n sʟ!a′gʌ
Here is   her grand-   land upon   walking about   for   for it   use (your)
         mother's   hands

kudjā′wan.[2]
      dear.

Use your hands, my dear, to walk about upon grand-
mother's land.

81.

Gia′gʌñ ʟ!ao yuā′ndaga-i, gia′gʌñ ʟ!ao yuā′ndaga-i.
My crests   how-   are very large;   my crests,   how-   are very large.
(or figures),   ever,   ever,

Hao q!a′lîñʌs yuā′ndaga-i, hao q!a′lîñʌs yuā′ndaga-i.
This   image   is very large,   this   image   is very large.

Gia′gʌñ ʟ!ao yuā′ndaga-i, hao q!a′lîñʌs yuā′ndaga-i.
My crests,   how-   are very large,   this   image   is very large.
            ever,

Ła ʟ!ao gaogē′łdasañ, ła ʟ!ao gaogē′łdasañ.
I   them   will put away,   I   them   will put away.

Hao q!a′lʌñʌs yuā′ndaga-i, hao q!a′lʌñʌs yuā′ndaga-i.
This   image   is very large,   this   image   is very large.

My crests (as carved) are very large, my crests are very
large.

This image is very large, this image is very large.

My crests are very large, this image is very large.

I will put them away, I will put them away.

This image is very large, this image is very large.

---

[1] The "grandfather" here referred to is probably Raven.

[2] Kudjā′wan is also a "high word" for "to sit."

82.

A ʟᴀɢa-i yuku'ndjudasi î'ñgut sgā'nas ū dalᴀ'ñ yê'dada-
This   land   is a point (Rose Spit)   on   supernatu- those you   left.
                                                ral beings

    dīgīnī.

Supernatural beings used to leave you on this point of land (i. e., Rose Spit).

Sʟ!ê'ña lā'nas.

83.

Hawᴀ'nō qō'godᴀñ Skî'lsîs l'nagā'-i.
   Still   stands   Skî'lsîs's   town.
Gᴀm ł dī'gu ku'ñgîñañᴀñ.
 Not   upon me   cry.
     (my knees)

Skî'lsîs's town still stands.
Do not cry upon my knees!

84.

Yên dᴀñ î'skudals ʟ̣ū gᴀm ł dī'gu ku'ñgîñañ hᴀñ.
Truly   you are chief (or if   not you on my   cry!
         "dear")   (imp.) (knees)
Dī gwa ga lgaiqendigwᴀ'ñus.
 I   am not rich.

If you are truly a chief (reborn), do not cry upon my knees!
I am not rich.[1]

---

[1] The child is scolded as being a reborn chief, and too great to cry.

85.

Gū′gus t!ao dʌñ sū′kudjiwañ gia′ga t!a′gwa?
What for you are crying? things for?
(clothing)

Wʌsk!iên a′ña dʌñ giʌ′nda kudjū′asañ.
But yours you shall wear chief (or "dear").

For what do you cry, chief (or dear)? For clothing?
You shall wear it, chief (or dear).

86.

Nañ gēst' dī′na qoga′-iwas ʟū naas gadō′ dī′na kū′sqedʌ-
Out of his house mine goes out when, house around mine will walk
gwañasañ.
and look.
Î′ldjao dʌ′ñʌɬ kuda′ltc!aasañ.
Chief with my dear will enter.
(or rich man)

When my child goes out of his house, he will walk around
among the houses and look about.
With chiefs (only) my dear will enter.

Skî′daoqao.

87.[1]

Dʌñ tcîn ɬk!iä′nao dʌn dʌ qä′tcū kū′udʌñ.
Your grand- by stick (cedar you for is looking chief's son
father trunk used for (or "dear").
canoe)
Ģʌ′iɬᵋʌñ kū′sʟîgʌɬ.
To yourself go straight up.

Your grandfather's canoe is looking for you, dear.
Go straight up to it.

---

[1] Sung also as a "proud song" (ᵋā′ɬᵋagadʌñ sᵋā′lʌna-i).

88.

ULa′mAn gī′lgīgasLas ḷū tc!a′Añ gut ku′sgetgîñ.
ULa′mAn   is on the sea   when his canoe upon   the captain
             (in sight)   companions   looked about.

A ł agA′ñ kî′lsLia kudjū′da.
Make yourself a chief's son,   dear.

Haiya kî′lsLa-i, haiya kî′lsLa-i, ha′oîsîn kî′lsLa-igan.
Now   chief,   now   chief,   again   chief.

When ULa′mAn[1] lay in sight on the sea, the captain looked
    about upon his companions (allowing them to relax
    their efforts).
Make yourself a chief's son, dear.
Again he is a chief, is a chief, is a chief.

---

[1] ULa′mAn is a long, low hill near Rose Spit, generally the first sighted by
canoes from Port Simpson and neighboring places in the Tsimshian country. The
mother is probably thinking of the time when her child will come home from
trading with the Tsimshian. A third song, which I was unable to obtain in Haida,
tells in the first verse about intermarriages between the young men of the Skî′daoqao
and young women of the StA′stas; in the second verse, of intermarriages with
women of the Gîtî′ns of Masset.

II. — MOURNING–SONGS.

Yakᵘ lā'nas.

89.

Hao gua dʌñ qā'gułʌgī.
? you are going down.
Djīgō'es gu qagū'łʌga kuda'l.
Sun there is going down, dear.

Are you going down?
The sun there is going down, dear,[1]

90.

Qeda'o gu wa qeda'o gu wa, gada'-i łī qēga'na.
War men ? killed[2] war men ? killed dear daugh- I bore.
you, you ter
Qēda'o gwa wa, qēda'o gwa wa.
War men ? killed war men ? killed
you, you.

Did warriors kill you, did warriors kill you, dear daughter
that I bore?
Did warriors kill you, did warriors kill you?

---

[1] The dead man is likened to the sun.
[2] Literally, "did."

91.

Qoangē′dʌñ, qoangē′dʌñ, qoya′sga
It becomes too   it becomes too   dear.
much,   much,

Qoangē′dʌñ, qoangē′dʌñ, qoya′sga.
It becomes too   it becomes too   dear.
much,   much,

Qoangē′dʌñ, qoangē′dʌñ, qoya′sga.
It becomes too   it becomes too   dear.
much,   much,

Qoangē′dʌñ, qoangē′dʌñ, qoya′sga.
It becomes too   it becomes too   dear.
much,   much,

It becomes too much, it becomes too much, dear.[1]
It becomes too much, it becomes too much, dear.
It becomes too much, it becomes too much, dear.
It becomes too much, it becomes too much, dear.

Sʟ!ê′ña lā′nas.

92.

Gū′stas ʟī′nañ a q!ē′nañ ana′ñ x̣ī′ladīgwañdañ?
What (nothing)   myself   certain   shall use for medicine?
                   thing

Gū′stas ʟī′nañ a q!ē′nañ ana′ñ x̣ī′ladīgwañdañ?
What (nothing)   myself   certain   shall use for medicine?
                   thing

Q!ē′nañ a dī ʌɫkū′skīdēgwañ.
For myself   I   have nothing.

Qoya′s dʌñ x̣añhîña′-i.
Dear   your   face.

What medicine shall I use (in my affliction)?
What medicine shall I use?
I have nothing to comfort me.
Your dear face (I long for).

---

[1] That is, my grief is too great to bear.

93.[1]

Qo-ēs ʟʟí'ñalᴀñ ᵋa-i ɫ kusī't!ᴀɫ.
Clouds   open   with through, look down.
          your hands

Dᴀñ ɫū'yîña-i dᴀñ xᴀ'ñîña-i.
Your   body all   your face all (we
                        wish to see).

Parting the clouds with your hands, look down (from
  Tā'xet's house).
We wish to see your body and your face.

94.[2]

K!iwa'-i ʟ! nᴀñ qä'ñᴀs ʟ̣ū gwī nᴀñ qā'-idañ.
The trail but one could see if upon one   could go,
(of the dead)   (= I)

Gwai'yē dᴀñ ā'ɫdjiwa-i.
Elder brother, your whole body.

If I could see the trail (of the dead), I would enter upon it.
Elder brother, (I want to see) your whole body.

95.[3]

Gîn st!ē'dīguña-i gwai'yai,
Some- makes my heart   elder brother,
thing   sick (or very
(= you)   sad),

Gîn st!ē'dīguña-i.
Some- makes my heart
thing   sick.

Something (i. e., the loss of you) makes my heart sick,
  elder brother.
Something makes my heart sick.

---

[1] Sung only by the women of this family.
[2] Sung by a man named Skîlqoē'ʟas for his brother.
[3] Sung by the same man as Song 94.

96.

Ha'k!un dʌñ gudʌ'ns k!iên gu gʌm qe'id ʟʌk!ala ᵋa dī
<small>Like that   you   thought   although   ?   not   tree   shelter of   in</small>

dʌñ q!a'odañ-ūdja.
<small>you   seated me   ?</small>

If you thought so (i. e., if you chose to die), why did you
not seat me in the shelter of a tree?[1]

Tās lā'nas.

97.

[This was composed by Qadjiqō'kᵘ when his niece was
drowned in Q!a'nʌn River, and her body could not be
found.]

Gū'stas, gī ł da'-indʌgwʌñgʌñ?
<small>What   for I   poor one searching?</small>

Hā'djadia nā'da-i.
<small>Alas!   my niece.</small>

For what am I, unfortunate one, looking?
Alas! my niece.

T!ō'łk!a gîtʌnā'-i.

98.[2]

ʟʌ'gas dʌñ qä'ñ kū'gits ʟ̣ū agʌ'ñ ł kū stʌñ gî'ndagiä'ñaxʌñ.
<small>Land   you   see,   beloved when your-   dear   two   if you made in canoe.
one   self, (or chief),</small>

If you had seen land, beloved, you would have saved
yourself, dear.[3]

---

[1] The last part of this is metaphorical. It means, "Why did you die so suddenly?"
[2] Sung by the wife of one lost at sea.
[3] This is merely the sense of the Haida.

Family Doubtful.

99.

Gᴀm ła ĭ′ʟ!dᴀ qē′gaxañgo (repeated over and over).
Not   you at us   look.

Do not look at us.

100.[1]

Dalᴀ′ñ gu kĭ′lsta-us dī ʟ!ao gᴀm kĭ′lstastᴀ dī gudᴀ′ñhᴀñgᴀn.
Your   ?   voices are   I   but   not have a tired I   want to.
tired,   voice

Your voices are tired, but I do not want to have a tired voice (i. e., I do not want to cease wailing).

---

[1] Perhaps a song of the Līêlᴀñ qē′awa-i.

III. — MISCELLANEOUS SONGS.

(Masset Dialect.)

Battle-Song (Gu îsda's sᵉā'lAña-i) of the ᵉao sL!an l'nagā'-i.

101.

Ā'gua Skî'lsîs l'nagā'-i ᵉai'ya gagō'das hō.
Here   Skî'lsîs's   town   lies.
DAñ gua gū'la dō'na-i (repeated four times).
You   ?   think it   younger
          good   brother?

Here lies Skî'lsîs's town.
Are you pleased with it, younger brother?[1]

Battle-Song sung in Tsimshian.

102.[2]

[Sung around the head of an enemy raised upon a pole.]
You Tsimshian people are foolish. Are you like coppers?[3]

---

[1] The "younger brother" is perhaps a captive or an opponent in battle.
[2] I was able to obtain only the translation of this song.
[3] Because they were fearless in battle.

Battle-Song of Women.

103.

[Song by women during the absence of their husbands
with a war-party.]

Sk!ᴀ′ga-o t!a′ēt qō′nagᴀñ.
Sk!ᴀ′gao, this   killed   many people.
            one

Sk!ᴀ′gao killed (and enslaved) many people.

Song used by All Families in making Peace
(Ga lā′ sᵉa′lᴀña-i).

104.

Yeɫ dī tāda′s ʟū q!e′nañ dī u′nsᴀtsgaiya′ndō.
Raven me   ate   if   myself   I   would not know.
Ao ʟîsīnōt dᴀga′ñ ɫ sū′g.
Now first time for myself I am singing.

If Raven had eaten me,[1] I would not know myself.
Now for the first time I am singing to myself.

Song used by the ᵉao sʟ!an l′nagā′-i in making Peace.

105.

Xā′ʟa gwai′yē gō′ɫgaɫ q!ē′aosgiên.
Haidas'   island   green   has become.

The island of the Haida has become green (i. e. the hats
have appeared as when spring comes and the foliage
turns green.)

------

[1] "Being eaten by Raven" seems to mean being killed in war.

Songs of Derision.

[Songs of this kind were largely in Tsimshian. The fol-
lowing is a translation of one of them, used in making
fun of a poor man who pretended that he was a chief.]

106.

Laugh at the chief! for, although he is a chief, he has
no rattle in his hand.

TSIMSHIAN TEXTS

(New Series)

By Franz Boas.

INTRODUCTION.

THE following texts in the Tsimshian dialect of the Tsimshian language were written down by Mr. Henry W. Tate, a full-blood Indian of Port Simpson, British Columbia, in Tsimshian, with interlinear translation, according to the alphabet adopted by Bishop Ridley in his Tsimshian translations of the Gospel (published by The Society for Promoting Christian Knowledge). This material was revised by me, with the assistance of Mr. Archie Dundas, a full-blood Tsimshian from New Metlakatla, Alaska. Apparently some slight differences in dialect have developed between the Tsimshian of the older people who staid in British Columbia, and the younger generation who migrated to Alaska. The phonetics, as given here, are those of Archie Dundas.

The following alphabet has been used to represent the sounds of the Tsimshian.

a . . . . . short *a* with a strong leaning towards *ĕ*, which depends largely upon the following consonant. Before *m*, *n*, *w*, the *a* is fairly pure. Before *l*, *ł*, *k·*, it is almost *ĕ*.

ā . . . . . long sound, always pronounced with retracted lips, and therefore more like *ä*.

b
d } . . . distinctly sonant, but more strongly articulated than in English.

E . . . . . obscure weak *e*, as in *flower*.

ē . . . . . *e* with glide towards *i*.

g· . . . . distinctly sonant, anterior palatal, with affricative glide towards *y*, more strongly articulated than English *g*.

g̣ . . . . . distinctly sonant, middle palatal, like English *g* in *good*, but more strongly articulated.

g . . . . . the same, velar.

h . . . . . as in English.

i, *ī* . . . . continental *i*.

ĭ . . . . . open *i*, as in *hill*.

[67]

k·, *k·!* . . surd and fortis of *g·*.

k, *k!* . . . surd and fortis of *g*.

q, *q!* . . . surd and fortis of *g*.

l . . . . . sonant *l*, with full glottal articulation and long continued.

l! . . . . . the same, with great stress of articulation.

m . . . . . as in English.

m! . . . . the same, with great stress of articulation.

n . . . . . with fuller glottal articulation than in English.

n! . . . . the same, with great stress of articulation.

o, ō . . . as in *note*, short and long.

ŏ . . . . . like *o* in German *voll*.

â . . . . . like *aw* in *law*.

p, *p!* . . . surd and fortis of *b*.

r . . . . . a very weak, strongly sonant middle palatal trill.

s . . . . . the tip of the tongue is turned up and touches the palate just behind the alveoli. The teeth are closed, and the air escapes laterally. The sound effect is intermediate between *s* and *sh*.

t, *t!* . . . surd and fortis of *d*.

u, ū . . . like *oo* in *root*.

w . . . . . as in English, but more strongly sonant.

w! . . . . the same, with greater stress of articulation.

x . . . . . velar aspirate, like *ch* in German *Bach*.

y . . . . . as in *year*, but more strongly sonant, with full breath.

y! . . . . the same, with greater stress of articulation.

dz, ts, ts! affricative sonant, surd, and fortis, with purer *s* sound than the *s* described before.

[0] . . . . . indicates parasitic vowels which accompany some short and all long vowels. These are glottal stops with the weakened timbre of the preceding vowels. $\bar{a}^0$, for instance, sounds almost like *äA* (where *A* indicates a very weak *a*), $\hat{a}^0$ like *âA*, $\bar{\imath}^0$ like *īI*, $\check{e}^0$ like *ēI*. After short vowels, the sound resembles the simple glottal stop.

- . . . . . connects proclitics and stems.

= . . . . . indicates typographic division.

In the following texts the grammatical forms given by Archie Dundas have been given preference over those of Mr. Tate, who tends to substitute the forms peculiar to direct discourse for those characteristic of indirect discourse.

Thus, he writes, —

lukdī′dɛt dił łgū′⁰łgɛdit (instead of lukdī′dagA dił łgū′⁰łgɛtgaⁿ) she and her daughter were hungry (p. 72, lines 1 and 2).

nâ'⁰kɛ hanā'⁰x a galgâ'lxdɛt dɛda nɛ-wī-la'kdɛt (instead of nâ'⁰kɛ hanā'⁰xga⁰ a galgâ'lx gɛsgɛ nɛ-wī-la'ktga⁰) the woman lay with her back to the great fire (p. 72, line 18).

ada łat saǥait-dâ'dɛt da dɛm dô'xdɛt (instead of ada łat saǥait-dâ'ga⁰ asgɛ dɛmt dô'xtga⁰) then, when she gathered them in order to take them (p. 74, lines 4 and 5).

It is in accord with this tendency that he omits very often the terminal -ga^0 indicating absence, which Dundas uses regularly. The same tendency may be observed in the texts dictated to me by Matthias, a native of Old Metlakatla in 1886, and printed in A. C. von der Schulenburg's Grammar; [1] while a text dictated to me by Mrs. Morison, a native of Port Simpson, which may be found at the same place,[2] does not show the same tendency. Examples taken from Mr. Tate's manuscript are: —

Ada ła dɛm ksɛ'rɛt (instead of ksɛ'rɛtga⁰) when she went out (p. 72, line 27).

da g·îk yā'⁰ hanā'⁰x (instead of hanā'xga⁰) then the woman went again (p. 74, line 16).

In other cases Mr. Tate uses the indicative where Dundas prefers the subjunctive.

ǥaksta! wā'⁰gA wī-mɛxmē'⁰ (instead of ǥakstat wā'⁰sgA wī-mɛxmē'⁰) behold! he found a large grouse (p. 74, line 13).

wula wā'lga wula wula-dza'bɛdɛt (instead of wula wā'lsga) thus did the hunters.

He also often omits the possessive -t of the third person, and the demonstrative terminal -t.

In the written texts, inaccuracies of construction creep in easily. I should have perferred a revision of the texts with Mr. Tate, but this was not feasible.

I published a text with interlinear translation and grammatical notes in the "Zeitschrift für Ethnologie," 1908, pp. 776–797. A grammatical sketch of the language is contained in the "Handbook of American Languages."[3]

FRANZ BOAS.

---

[1] Die Sprache der Zimshīan Indianer, pp. 188 et seq.

[2] Ibid., pp. 183 et seq.   [3] Bulletin 40 of the Bureau of American Ethnology.

1. Adā′ogam Asdi-wā′l

lîg·i L!i-nE-nEwā′⁰dEm lax-dā′u.

Wāi, ła gwā′ntgEsgE wi-lē′⁰ksEm dE′rEm laā′xdAga⁰
a′sgE nE-g·a′dEsgE Ksia′n, ada dī-hô′ksgEsgE k!â′⁰ltgA sîg·i=
dEmnā′⁰xga⁰ a′sgA spagait-dErEm laā′gam g·a′tga⁰ dił łgū′⁰=
łgEm hanā′⁰xtga⁰, gu na′ksgEsgE k!â′⁰ltgA nE-g·a′dEsgE ks-
5 gig·ā′nitgA gal-ts!a′pga⁰. Ada Al t!ā⁰s nâ′⁰t gEsgE nE-lEp-
gal-ts!a′ptga⁰ gE′sgE G·its!Elā′sErga⁰. Ks-g·aAdzEtgA gal-
ts!a′pgA, nīn!ĭ′sgA ła wi-lē′⁰ksEm gwā′ntgEsgA dErEm laā′x=
dEgEsgE gal-ts!apts!a′pga⁰.

Ada ła dza′ksgE na′ksgE sîg·idEmnā′⁰xga⁰, ada ła g·îk
10 dē-dza′ksgE na′ksgE łgū′⁰łgEm hanā′⁰xtga⁰ asgE dErEm
laā′gatgE gan dE′rEtga⁰ asgE wul g′ap-wi-lē′⁰ksEm dErEm
laā′xgEsgE wul-dzExdzô′xga⁰; gan-hē′ldE dE′rEdEt.

Ada ła k!E′rEltgE sa′gA da lEp-g·îlEks-dEdā′lxsgE sîg·i=
dEmnā′⁰xga⁰ asgA ła wul kᵘdī′⁰tgE, gan-hā′utga⁰: "Ē ā′p!Exdī
15 ā ndzE ła txal-wā′sdE łgū′⁰łgīda⁰." Ada dī-ha′usgA łgū′⁰łgEm
hanā′⁰xtga⁰: "Ē ā′p!Exdī ā ndzE ła txal-wā′sdE nā′i, dzE ła
g·isi-yā′ī ā ndzA ła gâ′⁰ł awā′⁰t, ada ndEm gA′bE nE-wunā′yat,
ada dEm ts!ā′yūt."

(Wāi, di wula ô′ksE dErEm laā′xdEt g·i-k!â′⁰ł q!ayîm
20 gâ′⁰msEm wul gwā′ntgEdEt da sEm-ts!Er gwa′tgEt. Nin!ĭ′t′
în lu-q!a′gan txan!ī g·at gan-dE′rEt.)

Ġan ła k!E′rEldE sat, da wul haldEm-bā′⁰sgA sîg·idEm=
nā′⁰xgEt a dEm wula gâ′⁰ awā′⁰ łgū′⁰łgEm hanā′⁰xdEt ā
lax-da′uga⁰. Wati-txas-nī′sa da dī-haldEm-bā′⁰sgE sup!a′sEm
25 hanā′⁰xga⁰ asgE dEm dīt gô′⁰sgE awā′⁰s nâ′⁰tga⁰. Ġan-dī-
yā′⁰t gEsgE lax-dā′uga⁰.

Ada wul txal-ndE-wutwā′⁰dEt gEsgA n-lu-spa′ġasgE gū′⁰=

[70]

1. The Story of Asdi-wā′l; [1]
or, The Meeting on the Ice.

Well, when a great famine reached [touched] the people of the Skeena, then a chieftainess was also among the starving people, and a young woman who had married a man of a town way up the river. Her mother, however, was in her own village at Canyon. That town is way down the river, that was when the great famine reached [touched] the villages.

Then the husband of the chieftainess died, and the husband of the young woman also died of starvation, for the starvation in the villages was really great: therefore many died.

Then one day the chieftainess talked to herself when she was hungry: therefore she said, "I remember when I used to meet my daughter." Then the young woman also said, "I remember (think) when I meet my mother when I go down the river, when I go near her, then I shall eat food, then I shall have enough to eat."

(Well, the famine struck [the people] every year in the winter, when it was very cold. It was that which cleared off all the people: therefore they died.)

Therefore one day the chieftainess arose to go on the ice to the young woman. On the same day the young woman also arose to go also to her mother. Therefore she also went on the ice.

Then they met between the two towns on the ice.

p!ɛltgE galts!apts!a′pga⁰ asgE lax-da′uga⁰. SEm-mɛla-luk⹀
dī′dagA diɫ ɫgū′⁰ɫgEtga⁰. A′ɫgE sgE′rEɫ dem gA′bEt. MEla-
ts!ɛns-dE′rEt dîs nâ′⁰tga⁰. Ada wul wa′ndet a bâ′⁰kdEt at
ā′u nE-gan-nī′nEksgEtga⁰ guda dE′rEdEsdE wul dE′rEm
5 laā′xdEga⁰.

Ɫā na′gA ha′ut, a′da wul ɫaxɫē′⁰xgEdEt ā nEbâ′⁰kEtga⁰.
Ada wul dzagam-wā′ls gE′sgE dEm dzôxt gE′sgE nE-miā′nsgA
wī-ga′nga⁰. Ada wul k!uɫ-yā′⁰sgE sup!a′sEm hanā′⁰xga⁰.
Adat wā′⁰sgE[1] k!E′rEltgE lô′gôm g·alā′msdEga⁰. Ada dit
10 g·īns nô′⁰t gE′sgE nE-stâ′ lô′gôm-g·alā′msdEga⁰. Ada dit
lEp-ga′psgE nE-stâ′tga⁰.

Adat wul dza′psga ɫgu-wā′lp la′xsga⁰. Ada wul hiyā′ksgA
tgī′ntga⁰ asgE dEm lu-la′kt gEsgE ɫgu-ts!Em-wā′lp la′xsgE
dzE ɫa lā′ɫgEtga⁰. Ada nE-gâ′gA dEm lā′ɫgEtga⁰, adat wul
15 wī-sE-gwa′lgE la′ktga⁰ a dEm wul lE′mgEm lā′⁰ɫgEtga⁰. Ada
dEm ama wul laxst!â′egatga⁰. NE-stâ′⁰ n-la′ktgE wul dī-
nâ′⁰kE wi-lē′⁰ksEtga⁰ ā gâ′lExt; ada nE-gîk nEstâ′⁰dE wul
dī-nâ′⁰kE ɫgu-yā′⁰ksEm hanā′⁰xga⁰ a galgâ′lx gEsgE nE-wī-
la′ktga⁰.

20 Ada ɫa sE′rElksgE ā′⁰tgEga⁰ da ts!ī′⁰ngE g·a′t gE′sgE
awā′⁰sgE ɫgu-yā′⁰ksEm hanā′⁰xga⁰. Ada gun-iā′⁰t gE′sgE
wul-nâ′⁰kEtgE, adat sEla-nâ′⁰kEtga⁰. Ā′ɫgEt sa′⁰ltgE wi-lē′⁰⹀
ksEtga⁰. Da sEm-ganɫā′⁰kga⁰ da ginē′⁰tgEgE su-p!ā′sEm
y!ū′⁰tga⁰, ada wul dā′uɫtga⁰. Da wul di-na-nī′⁰dEtga⁰ asgE
25 ɫa dEm ts!a′k·asgE n-la′ktga⁰.

Ada wul g·îk haldEm-bā′⁰sgE ɫgu-yā′⁰ksEm hanā′xga⁰
asgE dEm sE-mā′⁰stga⁰. Ada ɫa dEm ksE′rEtga⁰, da n!ax⹀
n!ō′itgE wul a′lg·îxsgE Hats!Enā′⁰stEgE wā′⁰tgE. (Hô′ig·igatgE
g·ilag·â′⁰ga⁰, am ā′ɫgE nin!ī′⁰tga⁰. Līg·i-tnā′⁰t în n!axn!ō′
30 wul a′lg·igA Hats!Enā′⁰sga⁰, ada sEgausē′at a lîg·i-gâ′
hasa′xtga⁰. Nin!ī′ gant sE-wā′⁰dE ts!ū′⁰ts!E gwa⁰ aɫ Ha⹀
ts!Enā′⁰stt.)

Ada wula ksE′rEsgA ɫgu-yā′⁰ksEm hanā′⁰xga⁰ asgE dEm

---

[1] Tate has gE′rEl ("to pick") instead of wā⁰ ("to find").

They were both very hungry, (she) and her daughter. There was nothing to eat. Both were left (alone) by death, (she) and her mother. Then they sat down and wailed and wept because of their husbands, who had died of starvation.

When they had cried for some time, they stopped wailing. Then they went ashore to make a camp at the foot of a large tree. Then the young woman went about. Then she found one rotten hawberry. Then she gave to her mother one half of the rotten hawberry, and she herself ate (the other) half.

Then she made a small house of branches, and they began to drill fire to make a fire in a small house of branches, where they lay down. Before they lay down, they made a great fire to lie down warmly. Then they slept well. On one side of the fire the old woman, on her part, lay down with her back to the fire; and on (the other) side the little noble woman, on her part, lay down; they were with their backs towards the fire.

When it was midnight, a man entered (and went) to the little noble woman. He went to her and lay down, and they lay down together. The old woman did not notice it. Early in the morning, the young man arose and went out. Then they, on their part, saw that their fire was about to be extinguished.

Then the young noble woman arose again (and went) to get bark. When she went out, she heard the one sing whose name is Hats!ɛnā's. (It is like a robin, but it is not he. When somebody hears Hats!ɛnā's speak, he has good luck with whatever he wishes. That is the reason why the name of that bird is Hats!ɛnā's ["Good Luck"]).

Then the young noble woman went out to gather bark.

sᴇ-mā′⁰stga⁰. Ada wul gun-iā′⁰t gᴇ′sgᴇ wul bᴀ′tsgᴇsgᴀ wī-
lôgôm sā′⁰mᴇnga⁰. Adat gā′⁰ wī-na′gᴇm gan a dᴇm ha-
sᴇ-g·a′łᴇm mā′⁰stga⁰. Ła hi-yā′⁰gut sa-g·ı̂łg·a′łgᴇ mā′⁰sᴇt,
ła g·îk tgi-kᵘłᴇ′l ¹ nᴇ-mā′⁰sᴇ wī-sa′⁰mᴇnga⁰. Ada łat sagait-
5 dô′gatga⁰ ² a′sgᴇ dᴇmt dô′xtga⁰, gaksta-tnā′⁰ t wā′⁰ łgu-
da′sx gᴇ′sgᴇ spagait-mā′⁰sga⁰. Ada ẉul lu-ya′ltgᴇt gᴇ′sgᴀ
nᴇ-łgu-wā′lbᴇt la′xstgᴇ a′sgᴇ lu-ā′msgᴇ gâ′⁰tga⁰. Ada wul
wī-sᴇ-la′ksᴇtga⁰. Adat yâ′⁰dᴇsgᴇ łgu-da′sxgᴀ⁰. Adat gᴀ′=
bᴇtga⁰; txal-ā′dzᴇgat a k!ᴇ′rᴇldᴇ sᴀ as dᴇp nī′⁰tga⁰.

10   Da ła g·îk ganłā′⁰kga⁰, da g·îk wult gâ′⁰ nᴇ-sī wul sᴇ-
mā′⁰stga⁰. Adat g·îk gā′⁰ wī-na′gᴇm ha-g·ıł-mā′⁰stga⁰.³
Ada g·îk wul tgi-kᵘłᴇ′l ¹ mā′⁰sᴇt. Ada wul g·îkt sagait-
dô′xtga⁰. Ġakstat g·îk wā′⁰sgᴀ wī-mᴇxmē′⁰ gᴇ′sgᴇ spagait-
nᴇ-sᴇ-mā′ᵉstga⁰; a łgᴇsgᴇ′rᴇm lu-ya′ltgᴇtga⁰. Adat g·îk
15 yâ′⁰dᴇ; txal-ā′dzagadᴇs nī′⁰tga⁰, a k!ᴇ′rᴇldᴇ sa′ga⁰.

    G·îk ganłā′⁰gᴇt, da wul g·îk yā′⁰ łgu-yā′⁰ksᴇm hanā′⁰xga⁰;
adat g·îk gâ′⁰sgᴇ nᴇ-miā′nsgᴇ wi-sa′⁰mᴇngᴇ sī-wul sᴇ-
mā′⁰stga⁰. Adat g·îk gā′⁰ wī-na′gᴇm gan at sᴀ-g·ı̂łg·a′łgᴇ
mā′⁰sᴇt. Ada g·îk tgi-kᵘłᴇ′l ¹ mā′⁰sᴇt; ada g·îk wult sagait-
20 dâ′⁰tga⁰. Adat g·îk wā′⁰ wi-lē′⁰ksᴇm a′utaga⁰; adat wul
y!aga-gā′⁰tga⁰; adat k·!înā′mtgᴇs nâ⁰t. Adat gā′⁰dᴇt nâ′otgᴇ
wī-ā′utaga⁰. Adat l!ī-mā′⁰lgᴇ txal-ā′⁰dzᴇgas dᴇp nī′⁰t a
gū′⁰p!ᴇldᴇ sᴀt.

    G·îk ganłā′⁰k adat g·îk ⁴ gâ′osgᴇ dᴇm sᴇ-mā′⁰stga⁰.
25 Adat g·îk wā′⁰sgᴇ wī-sts!â′⁰l gᴇ′sgᴇ spagait-mā′⁰sgᴀ⁰. Adat
y!aga-gā′⁰tga⁰; adat k·!înā′mt gᴇs nâ′⁰tga⁰. Adat lū′nagatgᴇt
nâ′⁰tgᴀ nᴇ-sa′mîsgᴇ sts!â′⁰lga⁰.
    G·îk ganłā′⁰k da g·îk wul yā′⁰tga⁰ a′sgᴇ sᴇ-mā′⁰stgᴀ⁰.
Adat wā′⁰sgᴇ wī-mᴀ′ti gᴇ′sgᴀ spagait-mā′⁰sgᴀ⁰. Ada wult

¹ Tate has łâ ("to stretch") instead of tgi-kᵘłᴇ′l ("fell down").
² Tate has dâ ("to put down") instead of dôg ("to take").

Then she went to the place where a large rotten spruce-tree was standing. She took a very long stick as a means of breaking off the bark. When she began to break off the bark, the bark of the great spruce-tree fell down. Then when she gathered up [among what she was going to gather up], behold! she found a little squirrel among the bark. Then she returned to her little house of branches, being of good heart. Then she made a large fire. Then she roasted the little squirrel. Then they ate it; it was enough for one day for them.

When it was morning again, she went again to the place where she had been before to get bark. She took again a very long means of breaking off bark. Then the bark fell down again. Then she gathered it up again. Behold! she found [again] a large grouse among the bark that she was gathering. She returned happy. Then she roasted it also; it was enough for them for one day.

It was morning again, and the little noble woman went again; she went again to the foot of the large spruce-tree where she had been before to gather bark. Again she took a very long stick to break off the bark. The bark fell down again, and she put it together again. Then she found a large porcupine. She took it down and gave it to her mother. Then her mother took the large porcupine. Then she burnt it over, and it was enough for them for two days.

It was morning again, and she went again to gather bark. Then she found a large beaver among the bark. She took it down and gave it to her mother. Then her mother dried the meat of the beaver.

It was morning again, and she went again to get bark. Then she found a large mountain-goat among the bark.

---

[3] Tate has nA-ha-sa-g·îłEm mā′⁰stga⁰.

[4] The form ada g·îkt is also correct.

hū′⁰tgᴇs nâ′⁰tgᴀ⁰ asgᴇ dᴇmt łᴇmâ′⁰mtga⁰, dat wul y!aga-
gā′⁰sgᴇ wī-mᴀ′tiga⁰. Adat wul txal-ya′⁰nsgᴇ sᴇ-wā′lp la′xst=
ga⁰ a′sgᴇ dᴇm lū′⁰nksᴇnsgᴇ sa′mim mᴀ′tiga⁰.

G·îk k!ᴇ′rᴇldᴇ ganłā′⁰kga⁰, da g·îk wul yā′⁰t gᴇ′sgᴀ dᴇm
5 sᴇ-mā′⁰stga⁰. Adat g·îk sa-g·iłg·a′łgᴇsgᴇ mā′⁰sga⁰. Ada
g·îk tgi-kᵘłᴇ′lsgᴇ nᴇ-mā′⁰sgᴇ wī-sa′⁰mᴇngᴀ⁰. Sᴇm-nī′⁰dzᴇtgᴇ
wul tgi-txal-hô′ksgᴇsgᴇ wī-ô′lga⁰. Adat g·îk hū′⁰tgᴇs
nâ′⁰tga⁰ a′sgᴇ dᴇmt łᴇmâ′mtga⁰. Ada wult y!aga-gā′⁰sgᴀ
wī-ô′lga⁰ a′sgᴇ awā′⁰sgᴇ nᴇ-wā′lbga⁰. Ada wult g·îk aks-
10 ya′⁰nsgᴇ nᴇ-wā′lbtga⁰ a′sgᴇ dᴇm wā′lp lū′⁰nk!ᴇsgᴇm sa′mitga⁰.
G·îk ganłā′⁰kga⁰, da g·îk wul yā′⁰t gᴇ′sgᴀ nᴇ-wul sī-sᴇ-
mā′⁰stga⁰. Adat g·îk wā′⁰sgᴇ wī-mᴇdī′⁰kga⁰. Adat g·îk
hū′⁰tgᴇs nâ′⁰tga⁰ a gun-łᴇmâ′mtgᴇt a wul łgu′ksᴇntgᴇ dᴇmt
łā′⁰lsgᴇ wī-lē′ksᴇm mᴇdī′⁰kga⁰. Ada g·îk sᴇmgal wī-yē′⁰tga⁰.
15 Ǥan łat wula bā′⁰łga⁰. Adat am-y!aga-dô′xsgᴇ nᴇ-sa′mitga⁰.
Ada lu′-dzaga-hô′ltgᴇsgᴇ nᴇ-wā′lbt ā lū⁰nk [1] sa′mitga⁰.

Ada txan!ī′ ganłā′⁰gᴇt· nᴇgâ′ga dᴇm yā⁰ sᴇ-mā′⁰sᴇt, łat
g·îk n!axn!ō′ wul a′lg·îxsgᴇ Hats!ᴇnā′⁰s gᴇ′sgᴇ nᴇ-ts!uwā′nsgᴇ
wī-lô′gôm sa′⁰mᴇnga⁰. G·îk k!ᴇ′rᴇltgᴇ ganłā′⁰kga⁰, ada
20 g·îk bax-iā′⁰sgᴇ dᴇm sᴇ-mā′⁰sᴇtga⁰; adat g·îk wā′⁰sgᴀ wī-
wudzī′⁰ga⁰. Ada ła nᴇ-gâ′ga dᴇmt hū′⁰tgᴇs nâ′⁰tga⁰, da
n!axn!ō′idᴇ wul gun-yā′⁰ g·at gᴇ′sgᴇ hak!â′⁰tga⁰, gana sa-
tgu-ya′ltgᴇtga⁰. Ǥakstatnā′h! ama p!a′sᴇm su-p!a′sᴇm y!ū′⁰ta
gun-hë′⁰tgᴇt gᴇ′sgᴀ hak!â′⁰tga⁰. Sᴇm-sa-bā′⁰sga⁰.
25 Adat gᴇ′rᴇdᴀxtgᴇ ama su-p!a′sᴇm y!ū′⁰taga⁰: "Gâ⁰ wā′ni
ya gwa′⁰?" Ada ha′usgᴀ hanā′⁰x gᴇs nī′⁰tga⁰: "Ē, nᴇxnô′x,
hiā′gwa sᴇ-mā′⁰su ya′ gwa⁰. Nin!ī′ nᴇ-wul wā⁰ ya′ts!ᴇsgᴇt
ā txan!ī′ ganłā′⁰gᴇt. Ada sᴇ-mā′⁰su." Adat stᴀ-dī-yā′⁰tgᴇ
su-p!a′sᴇm y!ū′⁰tagᴇt gᴇ′rᴇdᴇxsgᴇ su-p!a′sᴇm hanā′⁰xga⁰:
30 "A′ł mᴇ wulā′idi gu wul amiā′ txan!ī′ ya′ts!ᴇsga⁰ wa′yîn?"

[1] The form lū⁰ngᴇm is also correct.

She called to her mother to help her, and they took down the large mountain-goat. Then they increased (the size) of the house they had made of branches to dry the meat of the mountain-goat.

It was morning again, and she went again to gather bark. Then she broke off again the bark. The bark of the large spruce-tree fell down again. Verily, she saw a large black bear (falling) down with it. Again she called to her mother to help her. Then they took the large black bear down to their house. Then they increased again (the size) of their house for [a house for] drying meat.

It was morning again, and she went again to the place where she had been before to gather bark. Then she found a large grizzly bear. Again she called her mother to come and [towards] help her, because she could not move the large grizzly bear. It was very fat. Therefore they cut it up [spread it]. Then they just took down the meat. Then their house was full [inside across] of dried meat.

Every morning before she went to gather bark, she heard [again] Hats!Enā's speak on the top of the large rotten spruce-tree. One morning she went up again to gather bark. Then she found a large caribou. Before she was about to call her mother, she heard a man going up to her from behind: therefore she suddenly turned around. Behold! a handsome young man stood near, behind her. All of a sudden she was much afraid.

Then the handsome young man asked her, "What are you doing here?" Then the woman said to him, "O supernatural one! I (am beginning to) gather bark here. That is where I find animals every morning. Then I gather bark." Then the young man continued, and questioned the young woman: "Do you not know whence all the animals come that you have found?" Then the woman

Ada ha′usgE hanā′⁰xga⁰: "Ā′yînt." Ada wul ha′usgE su-
p!a′sEm y!ū′⁰ta gE′sgE hanā′⁰xga⁰: "T nE′riut′ în k!ı̂lk·!îna′m
ya′ts!EsgE dA gwAn, gu łā′ wula wutwā′⁰yîn da sEsE-mā′⁰sEn.
Adat g·îk nī′⁰dA nA-ts!ī′⁰n dEsdE hī-wô′gasEm da wul
5 dzô′xsEmt." Nin!ī′⁰sgE wul lu-q!ā′⁰gE gâ′⁰tsgE łgu-yā′⁰ksEm
hanā′⁰xga⁰.

Ada wul k!wā′⁰dEmłgetga⁰. Ada ha′utga⁰: "Ndô⁸ ma′=
łEłes nô′⁰n ā hasa′gau dE n dEm y!agai-na′ksgEn." Ada
wul ā′⁰sgEsgE su-p!a′sEm y!ū′⁰taga⁰ a′sgE txan!ī′sgE gâ′⁰ gE
10 dEm āmt gE′sgE hanā′⁰xga⁰. Ada ła ga′udisgE ha′utga⁰,
da wul sa-dzī′Eptga⁰. Ada a′l wul bax-gô′it!Eks nâ′⁰t
gE′sgE wul huwā′łtga⁰ asgE łā′ wul k!wa′⁰t!Estga⁰. Adat
gE′rEdAxtget nô′⁰tga⁰: "Gâ⁰ gan-sEm-ā′yu-want?" Ada wult
płiā′rEtga⁰ su-p!a′sEm hanā′⁰x gEt nâ′⁰tga⁰ a′sgE wu′la gun-
15 nē′⁰s gEsgE ama p!a′sEm y!ū′⁰ta gEs nī′⁰tga⁰. "Adat ma′łE
dEda k!â′i," da′ya gEs nâ′⁰tga⁰; "T nē′⁰tgEt′ în k!ı̂lk·!îna′m
txan!ī′ ya′ts!EsgE wutwā′yut ā txan!ī ganłā′⁰gE da sEsE-
mā′⁰sut. Adat g·îk gun-ma′łE y!agai-hasa′xdE dEmt na′ksgu
amī′m dzA anâ′⁰xt. Ada ła g·îk ga′odi ā′⁰sgEt a dEm
20 ama wula wā′lEm dîł g′ap-txan!ī′ gâ′⁰ dEmt wul łEmâ′m.
Ada hī ga′odi ha′udi ya gwa⁰ dA wula sa-dzī′⁰ptga⁰."

Ada wult anâ′⁰xdEt nâ′⁰tga⁰; gan-łat hī-anâ′⁰xdEt nâ′⁰t
da sA-n!axn!ō′idE wul al′a′lg·ixsgE Hats!Enā′sEt a′sgE nE-lax-
ts!uwā′nsgE wī-lô′gôm ga′nga⁰; nin!ī′⁰ sī-wul sE-mā′⁰stgE
25 nE-miā′⁰ntga⁰. Adat tgi-kᵘłE′lsgE t!Epxā′⁰dEtgE wut!a-mE=
dī′⁰kga⁰, dîł t!Epxā′⁰dEtgE ô′lga⁰, dîł t!Epxā′⁰dEtgE wut!a-
mA′tigE tgi-amiā′⁰t gE′sgE wī-lax-lô′gôm sa′⁰minga⁰. Ada
g·îk sA-hë′⁰tgEsgA su-p!a′sEm y!ū′⁰taga⁰. Ada sEm-lu-ā′msgE
gâ′⁰ts nâ′⁰sga⁰ łguwā′lksEm hanā′⁰xga⁰, da wulat y!aga-ks-
30 du′⁰łtgE hanā′naxgE su-p!a′sEm y!ū′⁰taga⁰. Ada wult na′ks=
gEsgE łguwā′lksEm hanā′⁰xga⁰, dat wulat y!aga-dô′xtgE su-
p!a′sEm y!ū′⁰tagE nE-ya′ts!EsksEt.

said, "No." Then the young man said to the woman,
"I am the one who has given to you the animals that
you always find among the bark that you are gathering,
and I am [he is] also the one who entered (your house)
when you were beginning to sleep in your camp." That
was when the young noble woman was glad [hollow in
her heart].

Then she was pregnant. He said, "Go and tell your
mother that I desire to marry you." Then the young
man promised every thing good to the woman. When
he finished speaking, he suddenly disappeared. However,
her mother came up to where she was, for she had been
away [lost] for a long time. Then her mother asked her,
"Why have you been away so long?" Then the young
woman related to her mother that a young man had
shown himself to her. "Then he told me," she said to
her mother, "it was he who has given all the animals
that I found every morning when I gathered [made] bark.
He also asked me to say that he desires to marry me if
you should agree; and he has also (finished and) promised
that we shall be rich, and that he will help us with every-
thing. When he finished speaking this, he disappeared
suddenly."

Then the mother agreed; and when her mother began
to agree, they suddenly heard the voice of Hats!ɛnā's on
top of the large rotten tree, — that one, where she had
gone before to gather bark, at its foot. Then two large
grizzly bears fell down, and two black bears, and two
large mountain-goats came down from the top of the large
rotten spruce-tree. Then the young man suddenly stood
there again. The mother of the princess was very happy
[good at heart], and the young man accompanied the
women down. Then he married the princess, and the
young man took down the animals.

Adat wul dza′bᴇsgᴇ gū′⁰p!ᴇltgᴇ wut!a-huwā′lpga⁰ a′sgᴀ
dᴇm sᴇ-lū′⁰nk sa′mītga⁰. Ada ła ā′msgᴀ sga-na′kga⁰, da
ksᴇ-laxla′xgᴇ łgū′⁰łgᴇm y!ū′⁰tga⁰.¹ Ada wul p!a′sgᴇ łgu=
â′młgᴇga⁰. Ada sᴇm-gal lu-ā′m gâ′⁰ts nᴇgwā′⁰tga⁰, gan-ła
5 k!ᴇ′rᴇltgᴇ sᴀ′ga⁰ da gun-hū′⁰tgᴇtgᴇ łgū′⁰łgᴇtga⁰. Adat nᴀ
daxda′mdᴇsgᴇ wâ′⁰pxtga⁰ a′sgᴇt sᴇ′-g·a′tga⁰. Ada sᴇm-ā′m
gasgā′utga⁰ sᴇm-su-p!a′sᴇm y!ū′⁰tatga⁰. Nᴇgwā′⁰dᴇ łguâ′młgᴇ
gwa′it Hats!ᴇnā′⁰sᴇt; nin!ī′ gô′it!ᴇksᴇt gᴇ′sgᴇ awā′⁰ hanā′⁰=
nᴇg a′sgᴇ hī-dzô′xtga⁰. Nin!ī′s nī′⁰dᴇ sᴇm-ama p!a′sᴇm
10 su-p!a′sᴇm y!ū′⁰taga⁰, nin!ī′ Hats!ᴇnā′⁰sᴇt.

Adat n!axn!ō′⁰dᴀ txan!ī′ nᴇ-g·a′dᴀ Ksia′n wula wā′lsgᴇ
t!ᴇpxadō′ltgᴇ hanā′⁰ng′at în ² wā⁰ Hats!ᴇnā′⁰sᴇt. Ada hal=
hô′ltgᴇ nᴇ-huwā′lpt gᴇ′sgᴇ wul lᴇksg·ig·a′dᴇ lū′nksᴇm
sa′miga⁰. Ǥan wī-sagait-yā′⁰sgᴇ txan!ī′ nᴇ-g·a′dᴇsga q!ala-
15 ksia′nga⁰ a dᴇmt g·ī′⁰sgᴇsgᴇ lū′⁰nksᴇm sa′mi a awā′⁰ hanā′⁰=
nagat. Ada ā′m sga-na′ktga⁰, da wul sᴇm-ama ga-wā′ld
a′sgᴇt wā′⁰t!ᴇsgᴇ lū′⁰nksᴇm sa′mi gᴇ′sgᴇ txan!ī′sgᴇ wul
dzᴇxdzô′x gᴇ′sgᴀ tgu-kdū′⁰ntga⁰. Dᴇ′rᴇm laā′gatgᴇ gant
g·ī′⁰ksgᴇ sa′miga⁰.

20 Ada nᴇ-qâ′ga dᴇm gâ′it!ᴇksgᴇ ga-dᴇ′rᴇm laā′gat a dᴇm
wā⁰t; ada wult k·!inā′msgᴇ Hats!ᴇnā′⁰sdᴇ gᴇ′sgᴇ łgū′łgᴇtga⁰
— a′sdᴇ ła ga′odisdᴇ nᴇt sa′k·!ᴇda⁰; ada ła su-p!a′stga⁰ —
k·!îna′mdᴇ nᴀ-ha-kda′kt, dîł txa′⁰psxandᴇ nᴇhawā′ltga⁰, dîł
q!a′⁰dᴇm t!ō′⁰tsgᴇga, dîł qā′itga⁰, dîł q!ā′⁰tga⁰, dîl gô′kga⁰,
25 ganł gus-sga′nᴇm wul wā′⁰sga⁰. Nin!ī′sgᴇ k·!înk·!îna′mt
gᴇ′sgᴇ łgū′łgᴇm y!ū′⁰tatga⁰. Ada wult ya′⁰łᴇmxtga⁰: "Lîg·i-
ndᴀ′ dᴇm wul hā′⁰xgᴇn, a spagait-wul t!â′⁰xłgᴇt, ła dᴇm
g·îk gô′it!ᴇksu ā n dᴇm łᴇmâ′mᴇnt; ada dᴇm g·îk k!ā-gat-
g·a′dᴇndat' în lᴇbā′lxsᴇnt." Ada ła ga′udi ha′udi ya ³ gwa⁰.
30 At dᴇdā′lga łgū′łgᴇm y!ū′⁰tga⁰. Ada wul sa-dzī′⁰ptga⁰.
Ā′łgᴇ g·îkt nī′⁰stga⁰.

Ada al gaks wul dᴇ-txal·yā′⁰ gatgô′it!ᴇksᴇt' în huwā′⁰t!ᴇ
txan!ī′ lîg·i-wā′lga⁰. Ada wul dza′ksgᴇ wi-lē′⁰ksᴇtga⁰. Nī′

---

¹ The form y!ū′⁰tatga⁰ is also correct.

Then they built [made] two large houses to dry the
meat. After a good while a boy was born. Then the
child grew up. His father was very glad: therefore one
day he called his child to himself. Then he took hold
of his forehead and pulled it. Then the young man was
of good size. The father of the child was this Hats!ɛnā's,
— that one who came to the women at their camp. That
one was a handsome young man, that Hats!ɛnā's.

Then all the people of the Skeena heard what the two
women were doing who had found Hats!ɛnā's. Their
house was full of all kinds of dry meat. Therefore all
the people up the Skeena assembled to buy dry meat
from the women: and (after) some time, [then] they were
very rich from trading dry meat with all the villages all
around. There was a famine: therefore they bought meat.

Before the starving people came to trade, Hats!ɛnā's
gave to his son — after he had finished pulling him, and
when he had become a young man — he gave him his
bow and four arrows and a lance and a hat and a cane
and a basket and a bark rain-coat. That is what he
gave to his son. Then he gave him advice. "Whenever
you get into difficulty or among dangers, I shall come to
help you, and you shall be stronger than your enemies."
Then he stopped speaking here. He talked to his son.
Then he suddenly disappeared, and they did not see
him again.

Behold! however, it increased (the number of those)
who came to trade all kinds of things. Then the old

gana wi-lē′ksɛm yā′⁰ksgɛ łguā′lksɛgɛm hanā′⁰xga⁰ ᴀt sagait-
wâ′⁰ txan!ī′ lɛks-g·ig·a′dɛm gal-ts!ɛpts!a′pga⁰.   Adat wul
ē′⁰tgɛsgɛ nɛ-wā′⁰ łgū′⁰łgɛtga⁰.   Asdi-wā′l nɛ-łā k·!ila′ms [1]
nɛgwā′⁰t a dɛm wā′⁰di yā′gwa⁰.   Ada sɛm-gal huk-kᵘda′kt;
5 ada wula dzapt a ya′ts!ɛsgɛm gîl-hau′liga⁰.   Ada txan!ī′
ya′ts!ɛsgɛm gîl-hau′lit dîł txan!ī′ wul lɛks-g·ig·a′dᴀ ts!ū′⁰ts!ɛt
în wulā′i wula dza′ptga⁰.   Adat wul lū-di-ya′łtgɛtgɛt nâ⁰t
a awā′⁰ wulwulā′isgɛt a Gits!alā′sɛrt, nᴀ stū′⁰ldɛ łgū′⁰łgɛm
y!ū′⁰tga⁰.   Adat g·îk wulā′idᴀ txan!ī′ g·a′dasgɛ wula dza′psgᴀ
10 łgwā′lksɛkga⁰; adat hidū′⁰ ndɛ txan!ī′ wul dzô′gat g·îk
di-ha′u ya′ts!ɛsgɛt.

Ġan-ła k!ɛ′rɛldɛ sᴀ gɛ′sgɛ ła gâ′⁰msɛmsga⁰ ła g·îk
ba′łsgɛ da′uga⁰, da na-bā′⁰gɛ mɛs-ô′lᴀ gɛ′sgɛ ks-gi-g·ā′⁰nitgɛ
qal-ts!a′pga⁰.   Ada wul g·isi-yā′t gɛ′sgɛ lax-dā′uga⁰.   Adat
15 hiā′⁰kɛtgɛ nᴀ-huk-ga-sɛ-wulī′⁰nsgɛt gɛ′sgɛ lū-ks-g·i-g·ā′⁰nitga⁰.
Ada q!ayîm g·îsg·ī′⁰st a dɛmt gū′⁰t.   Ada g·îk kᵘłnā′ngasgɛ
nɛ-g̣ag′ā′dɛm t!ū′⁰tsgɛtga⁰.   Ada stɛ-g·isi-yā′⁰sgɛ mɛs-ô′laga⁰.
Nin!ī′ ła g·îkt wā′⁰dᴀ mɛs-ô′la g·îk k!ɛ′rɛldɛ n-dzô′xga⁰.
Ada g·îk wul uks-qa′odīsgɛ nɛ-ga-wula dza′ptga⁰ a′sgᴀ
20 dɛmt sᴀ-k·!ał-dza′gutga⁰.   Ada g·îk na-bā′⁰tɛt a k!ɛ′rɛldɛ
wul dzô′gᴀt.   Ada g·îk uks-qa′odi nɛ-ga-wula dza′pt ā
dɛmt′ în dza′gudɛt, da łgu′ksɛnt; a′łgɛ dᴀ-a′xłgɛł dɛmt
gu⁰t, da wula stɛ-g·isi-yā′⁰sgɛ wī-mɛs-ô′lᴀ gɛ′sgɛ g·isi-
ksia′nga⁰ a′sgᴀ lax-dā′uga⁰ a wagait-g·a′⁰dzɛt.   Adat g′ap-
25 yā′⁰kɛdɛ txan!ī′ ga-wula dza′bɛt amiā′⁰ dɛda qal-ts!ɛpts!a′bɛt.
Dᴀ dī-l!ī-wā′⁰sgɛ wī-mɛs-ô′lagɛ qal-ts!a′pgɛ wul t!ā⁰s
Asdi-wā′lga⁰.   Da wul ayā′⁰ksɛtga⁰, at hô′i nɛ-gus-lig·i-
yā′⁰tga⁰.   Adat gā⁰t nta-hawā′l, dîł sgan-t!ū′⁰tsgɛt, ha-
kda′k, dîł hawā′l, gā′it, sgan, ada łgu-gô′gɛt. Lu-łā′⁰ldɛ
30 n-nā⁰′t.   Ada wul di-bā′⁰t at hiyā′⁰kɛdɛt.   Wadi-wul g·i=
pā′igɛ ts!ū′⁰tsga⁰.   Ada al dī-wul sɛm-alu-bā′⁰sgɛ wī-mɛs-

_____
[1] Or k·łina′ms.

(woman) died. Therefore the princess gave a great pot-
latch, and called together all the different villages. Then
she called the name of her son. Asdi-wā'l was what the
father gave him to be his name. He was a great hunter,
and he hunted the animals of the woods. He knew how
to hunt all the animals of the woods and all kinds of
birds. Then his mother, on her part, returned to her
relatives at Canyon, and her son accompanied her. All
the people knew that the prince was a great hunter; and
his fame was all over the world, and the animals also
knew him.

One day in winter, when the ice was spread out again,
a white bear ran out of the woods in front of the town.
Then it went down the river on the ice. Then the hunters
along the upper course of the river pursued it; but they
missed it when they shot at it, and their lances broke,
and the white bear continued going down the river.
It was then, when the white bear came to another
village, that the hunters went out again to try to kill it.
Again it ran out of the woods at a camp. Again the
hunters went out to kill it, but they could not do it; they
were unable to hit it, and the white bear continued to
go down the Skeena River on the ice. Then all the
hunters from the villages really pursued it.

Then the white bear also reached the town in which
Asdi-wā'l lived. Then he got ready, and put on his
hunting-apparel. He took his quiver and his lance, bow
and arrows, hat, mat, and his little basket. He put on
his snowshoes. Then he, on his part, ran in pursuit, as
though a bird were flying. However, the great white

ô'laga⁰. Sᴇm-g·isi-bā′⁰tga⁰. Ada di-k'ul-nin!ī′sgᴇt' în yā′⁰=
kᴇtga⁰.

Ada ła dᴇm sunā′⁰łsgᴇ wī-mᴇs-ô'lᴀga⁰. Da wult mᴇn-
gâ′⁰sgᴇ lax-sganē′⁰stga⁰. Ada k!ul-nin!ī′⁰s Asdi-wā'lgᴇt' în
5 man-yā′⁰gᴇtga⁰. Ada wul sa-man-a'xłgᴇsgᴇ wī-mᴇs-ô'laga⁰
a'sgᴇ lāx-wu'sᴇn-yā′⁰dᴇsgᴇ nᴇ-ts!uwā′nsgᴇ wī-sganī′⁰stᴇga⁰.
Da dī-k!ul-nin!ī′sgᴇt' în yā′⁰gᴇtgaᵉ. Sa-mᴇla-man-ax'a'xłgᴇ
gᴇ'sgᴇ lax-wusᴇn-yā′⁰ga⁰.

Ada ła sᴇm-sunā′⁰łsgᴇ wī-mᴇs-ô'laga⁰, da sᴇm-kᵘła'xsᴇsgᴇ
10 mᴇs-ô'lagᴇ n-ts!uwā′⁰nsgᴇ wī-sganē′⁰stᴇga⁰. Da wul wī-sa-
ts!â′⁰tga⁰ ; sa-ts!â′⁰ts!ᴇxtga⁰. Ada k!a-sᴀ-ksᴇ-ax'łgᴇsgᴇ nᴇ-
ksᴇ-nā′⁰łgᴇsgᴇ wī-mᴇs-ô'laga⁰. Da al sa-dzaga-dū′⁰lxgᴇs
Asdi-wā'lga⁰. Adat sa-gā′⁰ nᴀ-q!ā′dᴇm ts!ū′⁰tsgᴇt dat lū-
nᴀ-łâ′⁰lt dîł nᴇ-sgan-k·!ī′⁰nt. Adat dzaga-sgᴇ'rᴇt gᴇ'sgᴇ
15 wī-ts!â′⁰ga⁰ ; at dzaga-yā′⁰kᴇdᴇt.

Ada ła kᵘła-a'xłgᴇt ā n-stâ ts!â′⁰t ; a'da wul ha'ts!ᴇksᴇm
g·îk dô'ga nᴇ-sgan k·!ī′⁰ndᴇt dîł sgan t!ū′⁰tsgᴇdᴇt. Ada
wul g·îk sᴇm-bā′⁰tga⁰, hô′ig·igadᴇ wul g·ipā′yîgᴇ ts!ū⁰ts
gᴇ'sgᴇ spagait-ha'ga⁰. G·ī′⁰dzᴇt g·îdi-gā′⁰tga⁰.
20 Ada ła dᴇm g'apt g·idi-gā′⁰tga⁰, da g·îk ha'ts!ᴇksᴇm
kᵘła'xsᴇsgᴇ mᴇsô'lagᴀ nᴇ-ts!uwā′nsgᴇ sganē′⁰stga⁰. Ada
g·îk sa-ts!a′⁰ts!ᴇsgᴇ lᴇplâ′⁰p. Ada wī-sa-ts!â′⁰dᴇt. Da wult
g·îk dô′xdᴇt Asdi-wā'l nᴇ-ha-kda'kdᴇt dîł nᴀ-hawā'lt. Adat
lu-ndᴇ-łô′⁰ldᴇtga⁰. Ada wult g·îk dzaga-sgᴇ'rᴇt gᴇ'sgᴇ wī-
25 dzaga-ts!â′⁰ga⁰. Nin!ī′sgᴇ g·îk dzaga-yā′⁰kᴇtga⁰. Ła dzaga-
a'xłgᴇt, da wult g·îk dô′ga nᴇ-hawā'lt dîł nᴀ-ha-kda'kdᴇt.
Ada wul ha'ts!ᴇksᴇm g·îk bā′⁰t.

Ada łat nī⁰ wul bā′⁰ mᴇs-ô'la da gâxt, dᴀ sᴀ-lī-wutwā'idᴇ
wul wī-lax-ā'mt ā nᴇ-sᴇm-xłᴇp-ts!uwā′nsgᴇ n!ī′⁰sdᴇt. Ām
30 sgᴀ-na'kdᴇt dᴀ sa-nī′⁰dzᴇs Asdi-wā'l. Gakstatnā′⁰ ! wī-ga-
nā′⁰xsdᴇ l!ī-ba'tsgᴇt ā lāx-ha-l!ī-dzô'gôm. Ada nᴀ-ba'tsgᴇ
nᴀ-ts!uwā′nt gᴇ'sgᴇ lax-ha'ga⁰. Gakstatnā′⁰, ła mᴇn-bā′⁰sgᴇ
mᴇs-ô'la gᴇsgᴇ t man-yā′⁰kᴇsgᴇ lax-qanā′⁰xsga⁰. Da wul

bear, on its part, also ran very quickly, and it ran down the river; but he, on his part, was in close pursuit.

When the great white bear became tired, it went up the mountain. Asdi-wā'l was in close pursuit of it, (going) up. Then the great white bear suddenly arrived on the crest [surface extending along] of the great mountain; but he, on his part, was in close pursuit. Both of them suddenly arrived on the crest (of the mountain).

Then the great white bear was very tired, and the white bear verily kicked the top of the great mountain. Then the great one suddenly split, and suddenly there was a gorge. The great white bear was suddenly on the other side for a while, and refreshed itself. Asdi-wā'l, however, could not get across. Then he took his lance and placed it end to end with his quiver, and he laid them across the great gorge. Then he went across.

When he got across to the other side of the gorge, he took back his quiver and his lance, and he ran quickly again, like a bird flying in the air. He almost overtook it.

When he really was about to overtake it, the white bear again kicked the top of the mountain, and the rocks split again, and suddenly there was a great gorge. Then Asdi-wā'l again took his bow and his arrows and put them end to end. Then he laid them again across the great gorge. That was again where he went across. When he got across, he took his arrows and bow and ran again.

When he saw the white bear running before him, he suddenly reached a great plain at the very end of the top of the mountain. After a good while, behold! Asdi-wā'l suddenly saw a large ladder standing on our world. It stood on the top of the mountain (ridge) towards the sky. Behold! the white bear went up, and he followed

dī-man-bā$^{\prime 0}$sgᴇ y!ū$^{\prime 0}$taga^0. Da wul sa-man-a$'$xɬgᴇsgᴇ mᴇs-
ô$'$lagᴀ gᴇ$'$sgᴇ nᴇ-ts!uwā$'$nsgᴇ wī-qanā$^{\prime 0}$xsga^0, dᴀ dī-sa-mᴇn-
a$'$xɬgᴇs Asdi-wā$'$lga^0. Nin!ī$'$ ła di-man-a$'$xɬgᴇsgᴇ su-p!a$'$sᴇm
y!ū$^{\prime 0}$taga^0 a$'$sgᴇ nᴇ-ts!uwā$'$nsgᴇ wī-qanā$^{\prime 0}$xsga^0. Da t sa-l!ī-
5 wā$^{\prime 0}$sgᴇ wī-lax-nᴇp!ā$'$gᴀ^0. A$'$mksa wī-mᴇɬī$^{\prime 0}$tgᴇm sukiâ$^{\prime 0}$xt,
ada txan!ī$'$ lᴇks-g·ig·a$'$dᴀ mᴇdzᴇgalā$^{\prime 0}$t. Txan!ī$'$ mᴇkmihô$'$=
ksᴇdᴇ t!a$'$ɬet gᴇ$'$sgᴇ wī-lax-nᴇp!ā$^{\prime 0}$ga^0. Nin!ī$'$ wul lu-spagait-
sgᴇ$'$rᴇsgᴇ ɬguga$'$inagᴇ nᴇ-spa$'$gatga^0. Nin!ī$'$ lu-yā$^{\prime 0}$kᴇsgᴇ
wī-mᴇs-ô$'$laga^0.
10 Ada dit wagait-lu-yā$^{\prime 0}$kᴇtgᴇt Asdi-wā$'$lgᴇ ts!ᴇm-ga$'$inaga^0.
Łā at lu-sga-na$'$ktga^0, gakstᴇ wagait-ts!ᴇlᴇm-ba$'$ɬsgᴇ ga$'$ina
gᴇ$'$sgᴇ nᴇ-txaa$'$xsgᴇ wī-wā$'$lpga^0. Lᴇbagait-sga-hë$^{\prime 0}$tgᴇt
gᴇ$'$sgᴇ nᴇ-sᴇ$'$rᴇlksgᴇ wī-lax-nᴇp!ā$^{\prime 0}$ga^0. Da wul sa-ts!ᴇlᴇm-
dā$'$wulsgᴇ mᴇs-ô$'$laga^0. Ada wul dī-sa-txal-a$'$xɬgᴇs Asdi-
15 wā$'$lga^0. Da wul txal-hë$^{\prime 0}$tgᴇt gᴇ$'$sgᴇ lᴇksâ$'$xga^0; ts!ᴇlᴇm-
nī$^{\prime 0}$tsgᴇt gᴇ$'$sgᴇ ɬgu-wul ts!ᴇlᴇm-q!ā$'$xga^0. Gakstatnā$^{\prime 0}$! su-
p!a$'$sᴇm hanā$^{\prime 0}$gat$'$ în yā$^{\prime 0}$gut sa-gā$^{\prime 0}$ nᴀ-gus-mᴇs-ô$'$lat ā łat
g·ap-sa-ma$'$gatga.
Ada wult gᴇ$'$rᴇdaxtgᴇ wī-sᴇm$'$â$'$g·îtga^0 ɬgū$'$ɬgᴇm hanā$^{\prime 0}$xt=
20 ga^0, a$'$sgᴇ ha$'$utga^0: "A$'$yînɬ nᴇ-gan-wā$'$niɬ, ɬgū^{0}łk?" —
"Txal-hë$^{\prime 0}$tgᴇ da g·ilē$^{\prime 0}$lgᴇt," dᴀ-ya$'$gᴀ su-p!a$'$sᴇm hanā$^{\prime 0}$x=
ga^0. "Nᴇ-gan-g·ī$'$dzᴇ dza$'$gi ā sunā$^{\prime 0}$łut." Ada wul ha$'$usgᴇ
sᴇm-â$'$g·itga^0: "Sᴇm-ts!ᴇlᴇm-stū$^{\prime 0}$lɬ!"
Ada wul ksâ$'$xtga^0. Adat ts!ᴇlᴇm-gā$^{\prime 3}$s Asdi-wā$'$lga^0.
25 Ada alt wul gā$^{\prime 0}$dᴇ wī-xā$^{\prime 0}$tksᴇsgᴇ sᴇm$'$â$'$g·itgᴇ nᴇ-gus-mᴇs-
ô$'$latga^0. Adat sa-łułu$'$ ō$'$nksᴇgᴇt. Ada wul ts!ᴇk·!ał-
ma$'$gad gᴇ$'$sgᴇ g·i-ts!â$^{\prime 0}$n. Nin!ī$'$ sᴇm-â$'$g·idi^0 gu g·a$'$mgᴇm
dzī$'$usdᴇt, nin!ī$'$ ha$'$udi a ɬgū$'$ɬgᴇm hanā$^{\prime 0}$xt a$'$sgᴇ ła t!a$'$sgᴇ
su-p!a$'$sᴇm y!ū$^{\prime 0}$ta gᴇ$'$sgᴇ nᴇ-nᴀ-stâ$^{\prime 0}$sgᴇ wī-la$'$kga^0. "Łgū$^{\prime 0}$ɬgi,
30 sū$^{\prime 0}$na t!ᴇm-yā$^{\prime 0}$n. Ada t!ā$^{\prime 0}$n a awā$'$ wul t!ā$^{\prime 0}$dᴇt gu ɬgu-
wā$'$lksᴇ gᴇ gwa^0. Ada dᴇmt na$'$ksgᴇn." Ada wul t!ᴇm-
yā$^{\prime 0}$sgᴇ ɬguwā$'$lksgᴇm hanā$^{\prime 0}$xga^0. Ada wult sᴇl-t!ā$^{\prime 0}$t gᴇ$'$sgᴇ
su-p!a$'$sᴇm y!ū$^{\prime 0}$taga^0.

it on the ladder. Then the man also went up. The white bear reached the top of the great ladder, and Asdi-wā′l also suddenly reached the top. That was where the young man also reached the top of the great ladder. Then he found a great prairie. It was quite green with grass, and there were all kinds of flowers. Everything sweet-smelling was on the great prairie. It was that among which the little path lay. This was the one that the great white bear followed.

Then Asdi-wā′l also followed in the path. He kept the same distance; and behold! the path led to the outside of a great house, which stood across the way in the middle of the great prairie. The white bear suddenly went in, and Asdi-wā′l also suddenly reached [against] it. He stood against the door and looked in through a little hole. Behold! it was a young woman whom he had followed, and who took off her white-bear blanket and put it really away.

Then the great chief questioned the young woman, and said, "Did you not get what you went for, child?" — "It is standing outside, behind the house," said the young woman. "I am almost dead with fatigue." Then said the chief, "Accompany him in."

Then they went out and took in Asdi-wā′l. The great slave of the chief, however, took her white-bear skin blanket and shook off the ashes. Then he took it away from the fire to the rear of the house. This chief was the Sun. That one said to the young woman while the young man was sitting down on the other side of the great fire, "My child, you may come towards the fire and sit down where this prince is sitting. He shall marry you." Then the princess went towards the fire and sat down with the young man.

Adat sᴇmgal sī'⁰p!ᴇntgᴇ hanā'⁰xgᴇ na'kstga⁰. Ç̣an-ła
lā'⁰łgᴇtga⁰, ada wul ha'usgᴀ hanā'⁰x gᴇsgᴇ na'kstga⁰:
"Sᴇ-ā'mᴇn dzᴇ wān a wul txan!ī' gâ'⁰ dᴇmt wul bā'⁰ldᴇn
nᴇgwā'⁰dut dᴇmt dza'gunt, a wul wī-hē'ldᴇ dᴇmt' în na'ksgu
5 łat g·îk ya'tsdᴇt ā'⁰bu ām di-lep-nᴇxnô'xsᴇdᴇt. Ç̣an-sᴇ-
ā'm dzᴇ wān. Āł mᴇ nī'⁰sti gu wī-sganē'⁰stᴇ hë'⁰tgᴇdī a
stū'⁰p!ᴇlt? nī⁰ sga-bū'⁰ së'⁰bᴇm g·a'dᴇt a n-dū'bᴇt bᴇ-bax-
hashë'⁰dzᴇs nᴇgwā'⁰du nē'⁰nksgu at gun-bax-gâ'⁰dᴇ mᴀ'ti a
wī-sganē'⁰sdᴇ gwa⁰; a di-ła dᴇm man-a'xłgᴇ g·a'dᴇt a nᴇ-
10 ts!uwā'⁰n sganī'⁰sdᴇt, ła g·îk gwā'ntgᴇ xts!ē⁰m yā⁰n łat g·îk
łᴇkła'ksᴇ sganē'⁰sdᴇ gwa⁰, ā n-naxnô'xsᴇtgᴇ gan-wā'ltga⁰.
Ada g·îk sa-da'ułsgᴇ g·a'tga⁰, ada g·îk dza'ktga⁰." Nin!ī'
gwai ha'usgᴇ łgwā'lksᴇgᴇm hanā'⁹x gᴇs Asdi-wā'l.

Da am sᴇs'ā'⁰xsᴇs Asdi-wā'lga⁰: "G·îlâ' bā'⁰sᴇn, al dī-
15 lᴇp-wī-naxnâ'⁰nxsᴇnu," da-ya'gᴇs na'kstga⁰. "Dzᴇ ama nī'⁰=
dzᴇn," dᴀ g·îk ha'ts!ᴇksᴇm ya'gᴇsgᴇ na'ksga⁰. "Nin!ī'
ga'niwula wāls nᴇgwā'⁰du, dadi k!uł-na'ksgu g·a'dᴇt." Łat
g·îk am-halā'g·îxdᴇt Asdi-wā'lga⁰.

Nī'⁰sgᴀ ła k!ᴇ'rᴇltgᴇ ganłā'⁰kga⁰, ada wul a'lg·îxsgᴇ sᴇm'=
20 â'g·itga⁰ a'sgᴇ ha'ut gᴇsgᴇ ła'mstga⁰: "Dā'⁰ł, mᴇ'ła hasa'=
gau da dᴇmt bax-gâ'⁰dᴇ ła'msu mᴀ'ti huwā'ldᴇ da g·îl-
hau'li, a wul nᴇ-q!â'⁰mtgᴇ sa'mim mᴀ'ti dîł yē'ya mᴀ'ti."
Ada wul ha'usgᴇ łgu-wā'lksᴇgᴇm hanā'⁰x gᴇ'sgᴇ na'kstga⁰:
"G·îlâ' mᴇ dzᴇ gâ'⁰t! Mᴇ-asdi-wā'n-g·in a dzᴇ da wān."
25 Ada amt halā'g·îxdᴇt Asdi-wā'lga⁰.

Ada wul haldᴇm-bā'⁰s Asdi-wā'lga⁰ dat wul dô'xsgᴇ nᴇ-
sgan-k·lī'⁰ntga⁰ dîł ha-kda'ktga⁰, hawālt, dîl gā'⁰t, dîł q!ā'⁰=
dᴇm t!ū⁰tsk, sgan, gôk, ga'idᴇt. Ada wult lu-łâ'⁰lsgᴇ
nā'⁰tga⁰. Ada wul bax-iā'⁰t gᴇ'sgᴇ sganī'⁰stga⁰. Ada wul
30 sᴇm-bā'⁰s Asdi-wā'lga⁰ hô'ig·igadᴇ wul-g·ipā'igᴇ ts!ū'⁰ts!ᴇt.
Ła dᴇm mᴇn-a'xłgᴇt gᴇ'sgᴇ nᴇ-ts!uwā'nsgᴇ wī-sganī'⁰stᴇga⁰,
adat wul bᴀ'ts!ᴇnsgᴇ nᴇ-gā'⁰tga⁰. Adat wul l!ī-ba'łᴇsgᴇ

Then the woman loved her husband very much. Therefore, when they were lying down, the woman said to her husband, "Prepare yourself for everything with which my father will try to kill you, for there have been many who were going to marry me whom my father killed with his own supernatural power. Therefore prepare yourself. Don't you see that great mountain standing behind the house? Numbers of bones of people are at the foot of it, of my husbands, whom my father sent up, ordering them to go up for mountain-goats on that great mountain; when the people would get up to the top of the mountain, a thick fog would come, and that mountain also would shake. It did so on account of his supernatural power. Then the men would fall off and die." This said the princess to Asdi-wā´l.

Then Asdi-wā´l laughed. "Don't be afraid, [but] I myself have also great supernatural power." Thus he said to his wife. "Take care of yourself!" said his wife again. "This is what my father always does whenever I get married." Then Asdi-wā´l only laughed again.

Then on the next morning the chief spoke, and said to his son-in-law, "My dear, say that I wish my son-in-law to go up for the mountain-goats there in the woods, because I desire mountain-goat meat and mountain-goat tallow." Then the princess said to her husband, "Do not go there. You will make a mistake if you do." Then Asdi-wā´l just laughed.

Then Asdi-wā´l arose and took his quiver and his bow, his arrows, and his cane, and his lance, mat, basket, (and) hat. Then he put on his snowshoes, and went up the mountain. Verily, Asdi-wā´l ran like a bird flying. When he reached the top of the great mountain, he put up his

nᴇ-gus-sga´ntga⁰. Adat hô´însgᴇ nᴇ-gā´itga⁰ da a´l sa-l!ī-
g’an-a´xɬgᴇ gᴇ´sgᴇ nᴇ-ts!uwā´⁰nsgᴇ sganī´⁰stga⁰.

Da wul gwā´ntgᴇsgᴇ xts!ē⁰m yē´⁰nga⁰ a´sgᴇ nᴇ-mᴇn-na-
stâ´⁰sgᴇ wī-sganī´⁰stga⁰. Ada ɬa alt wā⁰ nᴇ-ts!ᴇm-tē´⁰sgᴇ
5 wī-sganī´⁰stga⁰. Da al ɬā´⁰ntgᴇgᴇ wī-sganī´⁰stga⁰ a´sgᴇ wī-
ga-ba´xsgᴇtga⁰.

Ada ɬa ts!â´sgᴇ wī-sgᴀ´tgᴇm yē´⁰nga⁰, ada wul ksᴇ-
gâ´it!ᴇksgᴇ txan!ī´ wī-wā´ltgᴇsgᴇ lax-ha´ga⁰, a´sgᴇ dᴇmt
g·ilā´⁰lsgᴇ wila wā´lsgᴇ bax-dā´wuɬᴇtga⁰. Wī-ksᴇ-ga´odi
10 txan!ī´ wī-wā´ltgᴇsgᴇ lax-ha´ga⁰. Nin!ī´⁰sgᴇ biā´lstᴇga⁰.
Ada ksᴇ-ga´odisgᴇ txan!ī´sgᴇ biā´lstᴇga⁰ at nī´⁰ wul txal-
hë´⁰tgᴇs Asdi-wā´l gᴇsgᴇ n nᴇ-stâ´⁰sgᴇ sganī´⁰stga⁰. Wᴀ´=
sᴇdᴇ nᴇ-gus-sga´nt, adat hô´i nᴇ-ga´itga⁰, ada ha-l!ī-qāgâ´⁰tdᴇ
dzᴇ dū´⁰lxgᴇs Asdi-wā´lga⁰. Nin!ī´ gan-wi-hâ´⁰sgᴇ txan!ī´sgᴇ
15 biā´lstᴇga⁰, a´sgᴇ ha´utga⁰: “Dū´⁰lxgᴇt Asdi-wā´lt, hâu !”
da-ya´ga txan!ī´⁰tga⁰.

Ada g’ap-am-k!ᴇ´rᴇlsgᴇ biā´lstgᴇ ha´utga⁰: “A´yîn,” da-
ya´ga⁰, “am-ba´ts!ᴇndᴇ nᴇ-gā´⁰t, adat wᴀ´sᴇn nᴇ-gus-sga´ndᴇt,
adat g·îk hô´în nᴇ-ga´itdᴇt. Ada al l!ī-g’an-dā´wuɬda⁰ a´sdᴇ
20 nᴀ-ts!uwā´n sganī´⁰stga⁰.” Ada al txan!ī´ biā´lsᴇt’ în xsā´n-
xtga⁰. (Nin!ī´ biā´lstᴇ gwa⁰ sᴇ-wā´tᴇmi Yē´⁰ɬda⁸; a wul dᴇp
dī sᴇ-wā´⁰dᴇ txan!ī´ wul lᴇks-g·ig·a´dᴀ biā´lstᴇt. Ā´ɬgᴇ di
wa´-dzᴇga lā´⁰p!ᴇl dzᴇ dī nī⁰ɬ wā´ldᴇ wula wāl na-ga-ts!a´u
sᴇla-biā´lsᴇtga⁰.) Ada ha´usgᴇ Yē´⁰ɬda⁰: “L!ī-g’an-dā´wuɬdᴇt
25 Asdi-wā´lga⁰,” da-ya´gᴀ a´sgᴇ al asī-hiyā´⁰gusgᴇt mᴀ´ɬtga⁰
na-ga-ts!a´utgᴇ “dū´⁰lxgᴇtga⁰.” K!asgô´ksᴇm gwa⁰.

Ada ɬat wā´⁰tgᴇt Asdi-wā´lgᴇ lax-wusᴇn-yā´⁰sga⁰, gakstat,
nī´⁰sgᴇ wul·hë´⁰tgᴇsgᴇ wi-wā´lbet a nᴇ-sᴇ´rᴇlgᴇ wī-lax-ā´mt
ā nᴇ-ts!uwā´nsgᴇ sganī´⁰stga⁰. Adat n!ax!nō´⁰ wī-xs-nâ´⁰ɬgᴇdᴇt
30 dīɬ wī-xs-suwa´nsgᴇtga⁰. Da sᴇm-hagul-gun-iā´⁰t gᴇ´sgᴇ
awā´⁰s wī-wā´lpga⁰. Ada ts!ᴇlᴇm-nī´⁰tsgᴇtga⁰. Ga̱kstatnā´⁰gᴇ,
hala´idᴇm mᴀ´tigᴇ llū-tgu-g·iâ´⁰ksgᴇt gᴇ´sgᴇ gu´ldᴇm-nī´⁰

cane, and he spread over it his rain-coat. He put his hat on it; he, however, got across the top of the mountain.

Then a thick fog came up on the one side of the great mountain. However, when he reached the back of the great mountain, the great mountain began to move, shaking itself much.

When the thick fog disappeared, the heavenly throng came out to watch what the one was doing who had gone up. The heavenly throng all came out. Those were the stars. Then all the stars were outside, and they saw where Asdi-wā'l was standing on the side of the mountain. He wore his rain-coat and had on his hat. Then they thought that Asdi-wā'l could not move: therefore all the stars shouted, saying, "Asdi-wā'l cannot move, hâu!" Thus they all said.

Then just one star said, "No," he said, "only his cane is standing there. It has on his rain-coat, and it has on his hat, but he has gone over the top of the mountain." All the stars, however, disbelieved him. (That was the star that we call "The Kite," for we give names to all kinds of stars. It does not often twinkle, as several other stars do.) Then said the Kite star, "Asdi-wā'l has gone across." Thus he said when the others began to say, "He cannot move." We will stop here.

———

When Asdi-wā'l went over the ridge, behold! he saw a large house standing there in the middle of the great plain on top of the mountain. Then he heard a great noise of drums and a great noise of shamans. Then he went very slowly towards the great house. He looked in. Behold! a shaman mountain-goat was dancing [floating]

gâ′⁰xdɛt gan-sagait-ts!ɛlɛm-ga′odi wī-txan!ī′ mʌ′ti da wī-
ts!ɛm-wā′lbɛt, a dɛm n!ɛxn!ō′ dɛm wula ha′usgɛ halai′dɛm
mʌ′ti dɛmt ligi-lā-nī′⁰dzɛtga⁰. Ada wul lu-tgu-bā′⁰t gɛ′sgɛ
ts!ɛm-n-la′kga⁰, gu wī-sa-gwa′lgɛt gɛ′sgɛ n-ts!ɛm-wā′lptga⁰.
5 Ada wī-sp!ā′⁰ txan!ī′ wī-hē′ldɛm mʌ′tit. Ada k·!â′la yu-
nā′⁰łɛm ga′ndɛt a ts!ɛm-amō′sdɛt.

Ada nī′⁰sgɛ asī hiyā′⁰gusgɛ lu-tgu-bā′⁰tga⁸ da sa-ha′uga⁰:
"Hi, a′łgɛ nɛ-wula′i gan-lu-q!a′ga g·a′di," łat g·îk l!ī-g'an-
gô′sgɛsgɛ hala′idɛm mʌ′tigɛ wī-la′kga⁰; ła g·îk dī l!ī-g'an-
10 gô′sgɛ łgu-hana′gɛm wā′⁰k·gɛt' în lū-q!ala-yā′⁰gɛsgɛ nɛ-
txalā′nsgɛ hala′idɛm mʌ′tiga⁰; da al wī-sp!ā′⁰sgɛ txan!ī′sgɛ
mʌ′tiga⁰. Da wul lu-ma′g'am lī′⁰mitga⁰.
Ada sɛm-sga-hë′⁰tgɛs Asdi-wā′l gɛ′sgɛ lɛksâ′xga⁰, sɛm-
ama daxdô′gadɛ nɛ-ha-wula′watga⁰. Ada ła sa-bā′⁰ ks-
15 gâ′gum lī′⁰mitga⁰, dat g·îk wul lu-ma′ga g·îk q!a′ôtsxant.
Ada g·îk wul ha′usgɛ hala′idɛm mʌ′tiga⁰: "Hi, lu-q!a′ga
g·a′dɛt, ha′u!" łat g·îk l!ī-g'an-gô′sgɛsgɛ la′kga⁰. Ada g·îk
wul n!ī′⁰sgɛ wā′⁰k·gɛ txalā′ntga⁰:

"Îs Asdi-wā′l gunł hū′⁰mł hala′idi, hē!"

20 Ada sɛm-hi-ë′⁰tgɛdɛ lī′⁰mida "Îs Asdi-wā′l gunł hū⁰mł
hala′it," da al sɛm-l!ī-g'an-gô′sgɛ hala′idɛm mʌ′ti t!ɛm-
ga′ustga⁰. Ada dîł łgu-wā′⁰k·t' în l!ī-g'an-gô′sgɛs Asdi-
wā′lga⁰; ada a′łt wul q!eyā′ndɛt Asdi-wā′l txan!ī′ mʌ′tiga⁰,
a′łgɛ k·!ā′⁰k dzɛ mâ′⁰nt.

25 Ada wula bā′⁰łestga⁰, adat ksɛ dô′ga nɛ-ga-bɛna ts!ā′⁰gɛt
dîł na-ga-lɛbɛ-ts!ā′⁰gadɛt. Dɛm-ê′⁰sɛ wul gɛkpâ′⁰l sɛ-ma′=
tîtga⁰. Ada ła ga′odi bā′⁰łesgɛtga⁰; adat wul dô′ga txan!ī′
bɛna ts!ā′⁰gɛt dîł lɛplâ′⁰bɛ ts!ā′⁰gɛt. Adat wula galga′ulgɛ
bɛna ts!ā′⁰gɛt ā nʌ-q!a′dɛm t!ū′⁰tsg·ɛtga⁰; a dī ła hɛlhô′ltgɛt
30 łat g·îk da′mkstga⁰. Adat g·îk ha′ts!ɛksɛm g·îk ga′ulgɛ
bɛna ts!ā′⁰gɛtga⁰. Wī-hē′ldɛt wulā′⁰gudɛt, gakst wul

around in a circle to see the future: therefore all the many mountain-goats had gone into the large house to hear what the shaman mountain-goat was going to say (about) what unfortunate event it was going to foresee. Then it ran around the fire [in the house] which was made to burn in the house, and all the many mountain-goats were beating time. One of them had a wooden drum in the corner.

When it was running around, it suddenly said, "Hi! I don't know why people disappear." When the shaman mountain-goat jumped over the great fire again, a little female lamb that followed behind the shaman mountain-goat also jumped over the fire; but all the mountain-goats beat time vigorously. Then they started their song.

Asdi-wā'l was standing in the doorway, and he held his weapons ready. When the first song was ended, they began another song. Then the shaman mountain-goat said again, "Hi! the people vanish, hau!" When he jumped over the fire again, then the lamb also did so behind him.

"Smell of Asdi-wā'l and smell of shamans, hē!"

When the song said "Smell of Asdi-wā'l! smell of shamans!" the shaman mountain-goat jumped right over his head, and the little lamb jumped right over the head of Asdi-wā'l; but then Asdi-wā'l clubbed all the mountain-goats. Not one was saved.

Then he cut them open [spread them] and took out the fat of the belly and of the kidneys. He killed [made] several hundred mountain-goats. After he had cut them open, he took all of the fat of the belly and of the kidneys and wrapped the fat of the belly around his lance. When it was full, he squeezed it [again], and he wrapped more belly-fat around it. He did so many times. Behold!

ga′⁰wᴀn txan!ī′ bᴇna ts!ā′⁰gᴇga⁰. Am-g'â′⁰tsxan sgan-
t!ū′⁰ts!gᴇ wul hô′ltgᴇtga⁰.

Adat g·îk wul gā′⁰sgᴇ nᴇ-łgu-gô′ktga⁰. Adat g·îk lu-
dâ′⁰sgᴇ lᴇbᴇ ts!ā′⁰gga⁰. Hô′ltgᴇt ła g·îk sg·ᴀ′⁰ldᴇt. Ada
5 hē′⁰ldᴇt am-sᴇsg·ᴀ′⁰ldᴇt. Dat g·îk lu-qa′⁰wunsgᴇ txan!ī′
nᴇ-wī-ga-lᴇbᴇ-ts!ā′⁰gsgᴇ mᴀ′tiga⁰, adat wul gā′⁰sgᴇ nᴇ-q!ā′⁰=
tᴇm t!ū′⁰tsgᴇtga⁰, dîł wul l!ī-ga′ulksgᴇsdᴇ bᴇna ts!ā′⁰gga⁰,
dîł gô′ktga⁰. Ada wult sga-sgᴇ′r nᴇ-sgan-k·lī′⁰ntk ā na-
g·îl-hau′li da wul dâ′ gam-dᴇ′rᴇm mᴀ′tiga⁰. Adat wul
10 y!aga-t!ū′⁰stga⁸ da wī-łā′⁰gᴇ mᴀ′ti gᴇ′sgᴇ nᴇ-wagait-nᴀ-stâ′⁰sgᴇ
wī-sganī′⁰stga⁰. Ada wul y!aga-bā′'s Asdi-wā′l gᴇ′sgᴇ nᴇ-
gâ′xtga⁰, wadi-wul g·ipā′igᴇ ts!ū′⁰ts!ᴇt. Txa-nā′⁰kᴇga⁸, sᴇm-
g·ipā′igᴇ da nᴇ-gâ′gᴀ wul łâ′⁰ sa′mim mᴀ′tit.

Ada al hi-yā′⁰gwᴀ mᴇn-lᴇklô′igᴇ biā′⁰lsᴇt, da al lu-ām
15 gâ′⁰ts Yê′łda⁰, a wul lu-ya′ltgᴇtga⁰. Ada ła na-bā′⁰t gᴇsgᴇ
awā′⁰ na′kstga⁰. Dat wul mᴇn-bᴀ′ts!ᴇnsgᴇ nᴇ-q!ā′⁰tᴇm
t!ū′⁰tsgᴇt dîł gôkt gᴇ′sgᴇ txa-k·lilē′⁰gᴇ nᴇ-wā′lbdᴇt. Sᴇm-
lu-ā′m gâ′⁰tsgᴇ na′kstgᴀ a łat ha′ts!ᴇksᴇm nī′⁰stga⁰.

Ada wula ha′usgᴀ su-p!a′sᴇm y!ū′⁰ta gᴇ′sgᴇ na′kstga⁰:
20 "Agwi-bᴀ′tsgᴇ nᴇ-q!ā′⁰du dîł łgu-gô′gᴇt; halhô′ltgᴇ dᴀ yē′it."
Adat wul ksᴇ-hashë′⁰tstgᴇ sᴇm-â′g·îtgᴇ nᴇ-sᴇl-wā′lptgᴇ dᴇmt'
în ts!ᴇlᴇm-dô′xtga⁰. Adat łᴇkłgu′ksᴇndᴇ txalpxdâ′⁰ldᴇ
g·a′dᴇ dᴇmt am-łałā′⁰lsgᴇ q!ā′⁰tᴇm t!ū′⁰tskga⁰, dîł łgu-gô′k=
ga⁰. Ā′łgᴇt am-łā′⁰lsgᴇ sgan-t!ū′⁰tskᴇgᴇ ganł łgu-gô′k g·îk
25 dī-łgu′ksᴇndᴇ dᴇmt am-qē′⁰gandᴇtga⁰.

Da wul g·îk lᴇp-ksᴇ′rᴇs Asdi-wā′lga⁰, at gā′⁰sgᴇ sgan-
t!ū′⁰tsgᴇga⁰ ganł łgu-gô′qga⁰; ts!ᴇlᴇm-lagax-dôgatga⁰. Ada
wul ha′utgᴇsgᴇ nᴇ-sᴇl-wā′lt gᴇ′sgᴇ ła′mstga⁰: "Bᴇłbᴀ′łᴇ
sᴇxsga′n a ts!ᴇ-wā′lbᴇt." Ada wula wā′ltga⁰. Adat wul
30 sā-łū′⁰tᴇt Asdi-wā′lgᴇ bᴇna ts!ā′⁰g gᴇ′sgᴇ nᴇ-sgan-t!ū′⁰tsgᴇt=
ga⁰. L!ī-aiô′idᴇ da lax-sᴇxsga′na nᴇ-bᴇłbᴀ′łdᴇtga⁰. Ada
sᴇm-gal hô′ltgᴇ nᴇ-stâ′⁰ wā′lbᴇt a bᴇnᴇ-ts!ā′⁰g nᴇ-l!ī-gal-

he finished all the belly-fat. Just one lance was filled with it.

Then he took his little basket and put in the kidney-fat. When it was full, he pressed it down. Then it was much, and he just pressed it down. Then again he finished all the large amount of kidney-fat of the mountain-goats. Then he took his lance, around which he had wrapped the belly-fat, and also his basket, and he put his quiver across the place in the woods where the mountain-goats just lay dead. Then he pushed them down, and there was a great slide of mountain-goats to the place all along the one side of the great mountain. Then Asdi-wā'l ran down as before, like a bird flying. He used his snow-shoes. Verily, he flew where first the meat of the mountain-goats slid down.

While the stars were dumfounded, the Kite star was glad because he had returned. (Asdi-wā'l) went to his wife. He put up his lance and the basket behind his house. His wife was very glad when she saw him again.

Then the young man said to his wife, "My lance and my little basket are standing outside. They are full of fat." Then the chief sent out his companions to bring them in. Four men could not even move the lance and the little basket. They did not even move the lance and the little basket, and they could not even drag them along.

Then Asdi-wā'l himself went out and took the lance and the little basket. He carried them in, one on each side. Then his father-in-law said to his companions, "Spread mats in the house!" They did so. Then Asdi-wā'l shook the belly-fat from the lance, and threw it on the mats that had been spread out. Then one side of the house was very full of belly-fat which had been wrapped

ga'uɫgit dɛ'sdɛ lax-sgan-t!ū'⁰tsgɛtga⁰. Ada wult g·îk gā'⁰
nɛ-ɫgu-gô'qt, adat g·îk wul uks-dô'ga lɛbɛ ts!ā'⁰g. Adat
g·îk aiô'idɛt a lax-sɛxsga'n a nɛ-stâ'⁰ wā'lbga⁰. Ada g·îk
sɛm-gal hô'ltgɛ nɛ-stâ'⁰ wā'lbet a lɛbɛ ts!ā'⁰gga⁰ da lu-
5 qa'odigɛ nɛ-ɫgu-gô'ktga⁰. Ada sɛm-hô'ltgɛ nɛ-wā'lbɛ ɫa'msɛt
gɛ'sgɛ yē'⁰t, adat g·îk k·!îna'm txan!ī' gɛ'sgɛ ɫa'mstga⁰.
Nin!ī' da dɛm wālt gɛ'sgɛ txan!ī'tga⁰.

Adat sɛmgalt sī'⁰p!ɛntgɛ na'kstga⁰, txal-yā'⁰gɛt sga-
sī'⁰p!ɛntga g·a'ᵋwan. Ā ɫa g·îk k!ɛ'rɛldɛ ganɫā'⁰gɛt da
10 g·îk ha'ugɛ ɫa'mstga⁰: "Mɛ'ɫa nɛ-gun-g·a'bɛ ksɛ-tsɛm-
sganī'⁰sdɛdɛ ɫa'msut. Ndô⁰, saga ndɛm a'ksɛt." Nin!ī'
gwai ha'usgɛ ɫa'msɛm g·amk gɛ'sgɛ ɫa'mstga⁰.
Ada ha'usgɛ naks Asdi-wā'l gɛ'sgɛ na'kstga⁰: "G·ilâ'
mɛdzɛ gâ'⁰t, dɛm ha-dza'gɛn gwī'yît. Ɫa hē'⁰ldɛt' în g·a'pdɛt.
15 Adat bā'⁰ldɛt. Adat ɫgu'ksɛndɛt a wul dɛdū'⁰lsɛ sganī'⁰s
da haxha'gugat, adat kᵘɫ̄-k·!an-g·a'dɛt a ɫgu-sga-na'kdɛ
gu'it," da-ya'ga hana'⁰x gɛ'sgɛ na'kstga⁰. Ɫā'wula haxha'=
gwaxt a wul dɛdū'⁰lsdɛ; gan-wā'ldɛt. Nin!ī' wul lu-t!ā'⁰
gwa'nɛksɛ ts!ɛm-sganī'⁰stɛga⁰, sɛm-wagait-lu-gami-t!ā'⁰ga a
20 wagait-dâ'⁰ga⁰. Ada ha'us Asdi-wā'lga⁰: "G·îlâ' bā'⁰sɛnt,"
da-ya' gɛ'sgɛ na'kstga⁰, "a wul al dī lɛp-wī-nɛxnô'gaut,"
da-ya't Asdi-wā'l gɛ'sgɛ na'kstga⁰.

Ada wul g·îk haldɛm-bā'⁰s Asdi-wā'l dat sā'⁰lisgɛ nɛ-
wī-xā'⁰tgɛsgɛ ɫamst a dɛmt g·ī'⁰tsxɛn wula t!ā'⁰sgɛ gwa'=
25 nɛksas nī'⁰tga⁰. Nin!ī' ɫa wālxst. Ada wul ha'usgɛ wī-xa'⁰
gɛ'sgɛ dɛmt ha'bɛsgɛ awā'⁰sgɛ gwa'nɛksga⁰. "Aɫ qa'xbɛ
a'ksgɛnī ā ts!ɛm-sganī'⁰sdɛt?" Ada ha'usgɛ wī-xā'⁰ga⁰:
"Ā'yîn. Ada na al g·ap-wulā'i wul t!ā'⁰ gwa'nɛksga⁰."
Ada ɫā' wula wā'lxsɛtga⁰.
30 Da sa-txal-ax'a'xɫgɛ gɛ'sgɛ wī-ts!ɛm-lâ'⁰pgɛ wul lu-t!ā'⁰sgɛ
gwa'nɛksga⁰. Adat gun-nī'⁰ts!ɛnsgɛ wula ksɛ-bā'⁰sgɛ aks

around the lance. Then he also took the little basket and took out kidney-fat and threw it on the mats on the other side of the house. Then the other side of the house was also very full of kidney-fat when he had emptied the little basket. Then the house of his father-in-law was very full of tallow, and he gave it to his father-in-law. That was all to be his.

Then she loved her husband very much. Her love increased now. One morning his father-in-law said again, "Tell my son-in-law that I order him to draw water in the mountain. I want to drink it." It was this that the father-in-law Sun said to his son-in-law.

Then the wife of Asdi-wā'l said to her husband, "Don't go there! You might die of it. Many were they who have drawn water. They tried it. Then they could not do it, for the living mountain closed and crushed them entirely to pieces in a little while." Thus said the woman to her husband. (The mountain) always closed because it was alive; therefore it did so. That was where the spring was in the mountain, it was way in. Then Asdi-wā'l said, "Don't be afraid!" thus he said to his wife, "for I myself have also supernatural power." Thus said Asdi-wā'l to his wife.

Then Asdi-wā'l arose again, and requested the great slave of his father-in-law to point out to him where the spring was. That was where they went. Then the great slave spoke, when they were to go to the spring. "Didn't you sometimes get water in the mountain?" Then the great slave said, "No, but I know where the spring is." Then they continued to go.

Suddenly they arrived at the great cave where the spring was. Then he showed Asdi-wā'l where the water

gᴇs Asdi-wā′l. Ts!ᴇlᴇm-g·ī′⁰tsxᴇnsgᴇ wi-xā′⁰gᴇ wula lu-
t!ā′⁰sgᴇ gwa′nksga⁰ a′sgᴇ ts!ᴇm-lā′⁰pga⁰. Ada g·îk haxha′=
k!wagasgᴇ wī-ts!ᴇm-lâ′⁰pga⁰ łat g·îk lī′⁰tsxadᴇt Asdi-wā′l
sga-bū′ haxha′k!waga lâ′⁰p ła g·îk sa-hagul-aks-iā′⁰t ła g·îk

5 ha′ts!ᴇksᴇm wālt.

Ada łat wula lī′⁰tsxadᴇt Asdi-wā′ldᴇ txa′lqxa haxha′k!wᴇxt,
ada ha′us Asdiwā′ldᴇ nᴇ-stū′⁰ltga⁰: "Ndô⁰, nᴇ′rᴇnł ts!ᴇlᴇm-
ks-qô′gôgat, ada dᴇm al ts!ᴇlᴇm-ks-txalā′nu." Ła g·îk sa-
haxha′k!wᴇxsgᴇ lâ′⁰pga⁰ sᴇm-sa-ts!ᴇlᴇm-t!ū′⁰sᴇtgᴇ wī-xa′ga⁰

10 a wul haxha′k!wᴇxsgᴇ lô′⁰pga⁰. Ada al txal-ha′k!wᴇxtga⁰.
Ada al wult g·îk ha′ts!ᴇksᴇm lī′⁰tsxdᴇt Asdi-wā′lga⁰. Ada
sᴇm-awus-hë′⁰tksᴇt a dᴇmt g·a′bᴇ a′ksᴇt a n-łgu-gô′qtga⁰.
Ada ła txālpxt, da al sᴇm-ts!ᴇlᴇm-g·ipā′igᴇt Asdi-wā′l, adat
wul sᴇ-g·a′bᴇ a′ksᴇt a ts!ᴇm-ksᴇ-ts!ᴇm-sganī′⁰sdᴇt.

15 Ada wula lu-ya′ltgᴇt at gâ⁰ nᴇ-wā′lptga⁰, adat ma′łᴇt
gᴇ′sgᴇ ła′mstga⁰; txal-xłīr nᴇ-stū′⁰ltga⁰; txal-haxha′k!wax
gᴇsgᴇ lâ′⁰pga⁰. Adat wul k·!ina′mdᴇt [1] Asdi-wā′lgᴇ gô′kgᴇ
nᴇ-g·a′bᴇt asgᴇ ła′mstga⁰. Hô′ltgᴇ gᴇsgᴇ ksᴇ-ts!ᴇm-sganī′⁰s=
dᴇgᴇ nᴇ-gun-g·a′bᴇsgᴇ ła′mstga⁰. Ada sᴇm-sa-dzā′⁰xtga⁰ a

20 wul ła lᴀ-hë′⁰tgᴇ nᴇxnô′xsᴇdᴇt ła xstā′⁰s Asdi-wā′l ła gū′⁰p!ᴇl
spᴇ-nᴇxnô′xsᴇ wul-xstā′⁰di⁰. Adat gâ′⁰ awā′⁰ nakst, ada
sᴇmgal łgᴇsgᴇ′rsgᴇ na′kstga⁰ a łat txal-wā′⁰tga⁰.

Ada al sᴇmgal lu-t!âxł gᴇsgᴇ gâ′⁰tsgᴇ ła′mstga⁰ a wul
wā′lsga⁰ nᴇ-wī-xā′⁰tdᴇ dza′gᴇtga⁰. Nin!ī′sgᴇ gan wā′lsgᴇ

25 sᴇm′â′g·itga⁰. At gā′⁰sgᴇ nᴇ-ba′nᴀtga⁰. Adat sᴀ-ᴀks-q!a′ga
xpī⁰l la′gᴇt a lᴇksâ′⁰gat. Nin!ī′ q!a′xdᴇt. Ada nin!ī′t lu-
tgi-di-yā′⁰kᴇ wī-bᴀ′nᴀt; adat mᴀn-ma′ksgᴇ nᴇ-sᴇsa′yîpsgᴇ
wī-xā′⁰dᴇ, nᴇ-dza′gᴇt gᴇ′sgᴇ ts!ᴇm-sganī′⁰stga⁰. Ada łat
mᴇn-ga′⁰wun nᴇ-sᴇsë′⁰ptgᴇsgᴇt mᴇn-ma′ktga⁰. Ada wult

30 sᴇm-āma-nᴇ-dᴇdâ′⁰tga⁰ a′sgᴇ wī-lax-ta-ga′nga⁰. Ada wulat
lagauk-hū′⁰tgᴇtgᴇ sᴇm′â′g·îtgᴇ naks Asdi-wā′lga⁰. Ada

---

[1] Or k!ila′mdᴇt.

was flowing out. The great slave pointed [in] to the place where the spring was in the cave. Then the great cave closed again, and Asdi-wā′l counted again how often the rock closed, when it slowly opened again, and when it did so again.

When Asdi-wā′l counted, (he found that) it closed four times. Then Asdi-wā′l said to his companion, "Go ahead! You go in first, and I will go in afterward." When the rock closed again suddenly, verily, he suddenly pushed in the great slave, when the rock closed; but then he was crushed. Then, however, Asdi-wā′l counted again. He stood quite ready to draw water in his little basket. At the fourth time Asdi-wā′l verily flew in. Then he drew the water in the spring of the mountain.

Then he returned and went to his house, and he told his father-in-law that his companion was crushed; that the rock had closed upon him. Then Asdi-wā′l gave the basket (with the water) that he had drawn to his father-in-law. It was full of the water of the mountain that his father-in-law had ordered him to draw. Then he was suddenly much ashamed, because his supernatural power had been unfortunate and Asdi-wā′l had won twice over his supernatural powers. Then (Asdi-wā′l) went to his wife, and his wife rejoiced much because he had come to her again.

His father-in-law, however, was very heavy at heart on account of what had happened, that his great slave was dead. That was why the chief did this. He took his net, and he opened the end of the fireplace at the door. That is what he opened, and that is where he put down his great net. Then he drew up the bones of the great slave who had died in the mountain. When all the bones had been drawn up, he put them down carefully on a great board. Then the chief called towards the fire the

wult l!ī-gan-bâ´⁰tgᴇ su-p!a´sᴇm hana´⁰xgᴇ nᴇ-sᴇsë´⁰psgᴇ wī-
xā´⁰tgᴇs nᴇgwā´⁰tga⁰. Ada wul sa-haldᴇm-bā´⁰sgᴇ wī-xā´⁰ga⁰.
Ada g·îk dᴇdō´⁰lstga⁰. Adat ha´ts!ᴇksᴇm g·îk gâ´⁰ awā´⁰sgᴇ
na´kstga⁰.

---

5   Ada ła k!ᴇ´rᴇldᴇ ganła´⁰gᴇt da g·îk ha´ts!ᴇksᴇm a´lg·îxsgᴇ
sᴇm´â´g·îtga⁰: "Ma´łᴇ nᴇ-gun-sᴇ-â´łgᴇ ła´msu!" Ada wul
g·îk ha´us naks Asdi-wā´lga⁰: "G·îlâ´ mᴇ dzᴇ gâ´⁰t ła g·îk
hē´ldᴇ g·a´da lu-g·a´gant. Hī dzᴇ gwa´ntgᴇdᴇ dahâ´⁰sᴇt ła
g·îk tgi-kᵘłᴇ´l nᴇ-mā´⁰sᴇtga⁰, adat g·îk l!ī-ak´ô´ksgᴇ g·ī´adᴇt.
10 Adat dza´k!ᴇndᴇt," da-ya´gᴇ su-p!a´sᴇm hanā´⁰x gᴇ´sgᴇ
na´kstga⁰, łat g·îk am-halā´g·îxtgᴇt Asdi-wā´l a´sga ha´utga⁰:
"G·îlâ´ bā´⁰sᴇn, dī-lᴇp-nᴇxnô´gᴇnu."
    Ada wula haldᴇm-bā´⁰tga⁰. Adat hū´⁰tgᴇsgᴇ wī-xā´⁰ga⁰,
a´sgᴇ dᴇmt stū´⁰ltga⁰, ła dᴇm gun-ax´a´xłgᴇt gᴇ´sgᴇ wul
15 bᴀ´tgᴇsgᴇ wī-ga´nga⁰. Da nī´⁰dzᴇs Asdi-wā´l wul-hô´ltgᴇ
së´⁰bᴇdᴇ nᴇ-miā´n wi-ga´nga⁰. Adat wul gᴇ´rᴇdaxsgᴇ nᴇ-
stū´⁰ltga⁰. Ada ha´usgᴇ xā´⁰ga⁰: "Yêhâ´ai, a´łgᴇ nᴇ-wula´it."
Ada g´ap-wula stᴇ-gun-wā´lxsᴇt dᴇ ła txal-ax´a´xłgᴇt da
mᴀn-nī´⁰tsgᴇt Asdi-wā´l a nᴇ-ts!uwā´nsgᴇ wī-ga´nga⁰. Ǥa´ksta
20 wī-łak·t gᴇ´sgᴇ n-na-stâ´⁰tga⁰. Ada wul ha´ut gᴇ´sgᴇ nᴇ-
stū´⁰ltga⁰. "Ndâ´⁰ł wul dī hë´⁰tgᴇn, ada al gwā´ya k!â´i."
Ada wul sᴇm-guldᴇm-qa´odit, da wulat ya´tstga⁰. Da al
qa´inagᴇ wī-ga´nga⁰. Ada sᴇm-guldᴇm-haxhô´ig·iga sga-
nᴇknō´⁰nkdᴇt. Ada g·îk ha´ts!ᴇksᴇm txa-l!ī-qa´inatgᴇ wī-
25 xā´⁰ga⁰. Ada wī-dza´ktga⁰.
    Ada wula lu-ya´ltgᴇs Asdi-wā´lga⁰, adat ma´łᴇsgᴇt l!ī-
ga´inatgᴇ ga´ntgᴇ wī-xā´⁰gᴇ. Da-ya´ gᴇsgᴇ ła ts!ī´⁰ntga⁰.
Dat wula gâ´⁰tgᴇ sᴇm´â´g·itgᴇ nᴇ-wul-ba´tsgᴇsgᴇ ga´ngᴇ
nᴇ-naxnô´xsᴇtga⁰. Ǥakstatnā´⁰, wī-kᵘłī-kᵘłnā´⁰ngat a guldᴇm·
30 haxhô´ig·iga sga-naknō´⁰ntgᴇt. Ada txal-dza´gᴇ nᴇ-wī-
xā´⁰ksᴇt a spagait-gam-kᵘłnā´⁰ngam la´gᴇt. Ada wult k!uł-
gᴇgᴇ´rᴇl spagait-la´gᴇt a nᴇ-sᴇsë´⁰psgᴇ wī-xā´⁰ga⁰. Adat

wife of Asdi-wā′l, and the young woman stepped over the bones of the great slave of her father. Then the great slave arose again suddenly, and he was alive again. Then she went again to her husband.

One morning the chief said again, "Tell my son-in-law that I order him to get fire-wood." Then the wife of Asdi-wā′l said again, "Don't go, for many people were lost. As soon as the axe touches (the tree,) the bark falls down and falls on the people. Then it kills them." Thus said the young woman to her husband. Asdi-wā′l only laughed again at what she said. "Don't be afraid! I have supernatural power myself."

Then he arose. Then he called the great slave to accompany him. When they were about to reach the place where the great tree stood, Asdi-wā′l saw that the foot of the tree was full of bones. Then he questioned his companion. Then the slave said, "Maybe, I don't know." Then they continued really to go towards it; and when they reached it, Asdi-wā′l looked up to the top of the great tree. Behold! the great one was leaning over to one side. Then he said to his companion, "You stand here, but I there." Then, when he was quite ready, he struck it; but the great tree fell and (broke into pieces) of the right length. Again it had fallen on the great slave, and the great one was dead.

Then Asdi-wā′l returned and related that the tree had fallen on the great slave. Thus he said when he entered. Then the chief went to where the tree, his supernatural power, was standing. Behold! the great one was all broken into pieces of the right length, and his great slave was dead among the broken fire-wood. Then he picked out from among the fire-wood the bones of the great slave.

g·îk ha′ts!ɛksɛm wutwā′⁰tga⁰. Adat wul g·îk ha′ts!ɛksɛm
ama dâ′⁰dɛt. Ada ła qa′odit ha′ts!ɛksɛm ndɛdâ′⁰dɛt.
Adat wul ksɛ-hū′⁰tgɛtgɛ sɛm′â′g·itgɛ łgū′⁰łgɛm hanā′⁰xtga⁰.
Ada txā′lpxa l!ē-gan-bā′⁰ta łguwā′lksɛgɛm hanā′⁰xga⁰. Ada
5 wul ha′ts!ɛksɛm g·îk dɛdū′⁰lstga⁰. Ada ha′ts!ɛksɛmt g·îk
hâ′yîntgɛ sɛm′â′g·itgɛ wī-lôgôm-ga′nga⁰. Ada wul lu-
ya′ltgɛtga⁰.

Ada ła al lā′⁰łgɛs dɛp Asdi-wā′lga⁰ dił na′kstga⁰. Ada
wul ha′ut gɛs nī′⁰t : "Am-k!ɛ′rɛl mā′⁰ndɛt a dɛmt hᴀ-bā′⁰ł=
10 dɛnt ā′⁰bu. Nin!ī′ sɛm-ks-txalā′⁰ndɛ n-naxnô′xsɛdɛt dɛmt
ū′⁰dɛn ā ts!ɛm-la′gɛt dɛmt txā′⁰lgɛt gɛ′sgɛ lâ′⁰pga⁰, dzɛ
da′ ła la′mkᵘt da dɛmt wul l!ī-ma′gan." Ada hᴀts! a′łgɛ
xsta′ltgɛs Asdi-wā′lga⁰; ada lu-dᴀ′psgɛ ā′⁰tgɛgɛ wī-ha′utgɛdi⁰.

Ada sɛm-ganłā′⁰gɛt dᴀt wul gun-sɛ-la′ksɛtgɛ sɛm′â′g·îtgɛ
15 nɛ-sɛl-wā′ltga⁰. Adat gun-txā′lɛmktga⁰. Ada wā′lsgɛ sɛl-
wā′ltga⁰. Ła ga′udisgɛ wī-sɛ-la′ksɛtga⁰, da wult ga-dā′⁰wuł
gɛ′sgɛ ga-sɛ-lâ′⁰ptga⁰; da wula txā′⁰lɛmktga⁰. Łgu-sga-
na′kdɛ gwī dᴀ wī-lu-sā′⁰xgɛ lâ′⁰pga⁰.

Ada wul ha′usgɛ sɛm-â′g·ît gɛsgɛ łgū′łgɛm hanā′⁰xtga⁰:
20 "Dā′⁰ł, gun-t!ɛm-iā′⁰ na′ksɛn, ła lɛ′mgɛ lâ′⁰p. Nɛ-txā′⁰lɛmkt
dᴀ dɛm wul l!ī-sgɛ′rɛtgɛt. Nin!ī′s nī′⁰tgɛ gan-g·ap-txā′⁰=
lɛmkt a dɛmt sɛ-gwa′narɛtga⁰."
Ada wul sɛmg·it ha′usgɛ łgwā′lksɛgɛm hanā′⁰x gɛsgɛ
na′kstga⁰. "G·îlô′ dzɛ wā′n," da-ya′ gɛsgɛ na′kstga⁰.
25 "A′łgɛ hasa′gaił dɛm dza′gɛn, a wul nɛ-sɛmgal sī′⁰p!ɛnt."
Ada g·îk wul ha′ts!ɛksɛm g·îk ha′usgɛ sɛm′â′g·itga⁰:
"Gun-lagauk-iā′⁰ ła′msut, wa-lᴀ′mgɛ lâ′⁰bɛt." Ada a′łgɛt
anâ′⁰ldɛt naks Asdi-wā′l. Sɛmg·id xłɛm-yā′⁰gudɛ sɛrɛ′lk=
tga⁰; a′łgɛt anâ′xł dɛmt ū′⁰dɛdɛt nɛgwā′⁰tgɛ na′kstga⁰.
30 Nin!ī′ gan-sɛmt lu-da′mtga⁰.
Ada g·îk ha′ts!ɛksɛm ha′usgɛ sɛm′â′g·it a′sgɛt t!ɛm-

Then he again found them, and he put them well together as they had been before. Then the chief called the young woman to come out. Then the princess stepped four times over (the bones,) and (the slave) was alive again. Then the chief put up again the great rotten tree and returned.

When, however, Asdi-wā′l lay down with his wife, she said to him, "Only one (thing) is left with which my father is going to try you. That is his very last supernatural power. He will bake you in his fire, and will put you in the fire on stones when they are hot, and place you on them." Then Asdi-wā′l did not say anything, and cried the whole length of the night.

Very early in the morning the chief ordered his companions to make a fire. He made them heat stones. Then his companions did so. When they had finished making the great fire, they went out to get stones and put them on the fire. After a little while the stones were red-hot.

Then the chief said to the young woman, "My dear, order your husband to go to the fire, the stones are hot. I have heated the stones that he may lie down. That is why I have really heated the stones, that I may cook him."

Then the princess spoke strongly to her husband. "Don't do it." Thus she said to her husband. "I don't want you to die, for I really love you." Then the chief spoke again. "Order my son-in-law to go to the fire while the stones are hot." But the wife of Asdi-wā′l would not permit it. She really held him around the waist, and she would not permit her father to bake her husband. Therefore she held him.

Then the chief spoke again and called his son-in-law

hū‵⁰tgᴇsgᴇ ła′mstga⁰. Da′ wula haldᴇm-bā‵⁰s Asdi-wā′lga⁰.
Wā‵⁰tgᴇt gᴇ′sgᴇ awā‵⁰ na′kstga⁰. Ada wul k!ā-ks-gâ′gôm
g·ê′lga gâ′itga⁰. Ada ła tgu-iā‵⁰t gᴇsgᴇ txa-stū‵⁰p!ᴇl nᴇ-
wā′lbᴇ łamst, lā q!ałdᴇk-iā‵⁰tga⁰. Ǥakstatnā′h, t nᴇgwā‵⁰ts
5 Asdi-wā′l Hats!ᴇnā‵⁰sᴇt gô′it!ᴇksᴇt gᴇ′sgᴇ awā‵⁰tga⁰.

Adat gᴇ′ʀᴇdaxtgᴇt nᴇgwā‵⁰dᴇm Hats!ᴇnā‵⁰stga⁰: "Gâ‵⁰dō
gan-wi-hā′utgᴇnt, łgū‵⁰łgī?" da-ya′gᴇt nᴇ-gwā‵⁰dᴇm Hats!ᴇ=
nā‵⁰stga⁰. Ada wul hā′us Asdi-wā′l gᴇs nᴇgwā‵⁰tga⁰: "Łä
txan!ī′ gâ‵⁰ bā‵⁰ldᴇ ła′msu a dᴇmt wula dza′kdut," da-ya′t
10 Asdi-wā′l dᴇs nᴇgwā‵⁰tga⁰. "Wäi, g·a‵⁰wᴀn ła g·îk qa′odi
txā‵⁰lᴇmkdᴇt a dᴇmt ū‵⁰tut ā nᴇ-ts!ᴇm-la′kdᴇt. Nin!ī′ gan-
huwi-ha′utgut a wī-ā‵⁰tgᴇt wagait-g·a‵⁰wᴀn. Hats-łgu′ksᴇnu
dᴇm g·îk mâ‵⁰tgut." Nin!ī′ gwait płiā′rs nᴇgwā‵⁰dᴇm
Hats!ᴇnā‵⁰sdᴇt.

15 Ada wul ha′us nᴇgwā‵⁰t gᴇs nī‵⁰tga⁰: "Dᴇs gâ‵⁰dō gana
wī-ha′utgᴇnt? G·îlâ′, g·îlâ′na bā‵⁰sᴇnt," da-ya′gᴇt nᴇgwā‵⁰t
gᴇs nī‵⁰t. Adat wula k·!înā′msgᴇ łgu-gam-k!wasᴇm dā′u
gᴇsgᴇ łgū‵⁰łgᴇtga⁰. Adat wula k!îna′msgᴇ łgu-gam-k!wa′sᴇm
dā′u gᴇsgᴇ łgū‵⁰łgᴇtga⁰. Adat wul yā′ułᴇmxtga⁰: "Dzᴇ
20 hī-ts!ī‵⁰n, ada dzᴇ wul lô′gôm-bā‵⁰n a′sgᴇ ts!ᴇm-nᴇ-ū‵⁰tga⁰.
Ada dᴇm wul sa-lu-nâ‵⁰kᴇn; ada mᴇ dᴇm lagax-lu-dâ‵⁰
dā′u gwa′i ā ga-ts!ᴇm-ts!ā′nsᴇnt," da-ya′ga⁰.

Adat g·îk wul dô′xsgᴇ lū′nksᴇm së‵⁰pga⁰. Adat g·îk
k·!înk·!înā′ɪntga⁰: "Dzᴇda ła xgwa′tksᴇn ā lax-la′mgᴇm
25 lᴇplâ‵⁰bᴇt, da mᴇ dᴇm ksᴇ-łô‵⁰l së‵⁰bᴇt ā lax-ô′ nᴇ-ū‵⁰dᴇt.
Ada dᴇm ha-l!ī-qagâ‵⁰dᴇ dzᴇ ła gwā′nksᴇn, ā dzᴇ da łat
nī′ wul ksᴇ-łô‵⁰ltgᴇ nᴇ-sᴇsë‵⁰bᴇn." Ada ła qa′odisgᴇ ha′utga⁰,
da′ wula dā′ułga⁰.

Ada wula ts!ī‵⁰ns Asdi-wā′l, ada wult sa-ga′wul gᴇ′sgᴇ
30 nᴇ-wa′sgᴇtga⁰. Ada wul sa-lu-nâ‵⁰kᴇt gᴇ′sgᴇ ts!ᴇm-nᴇ-
ū‵⁰tga⁰. Ada wul ha′usgᴇ sᴇm-â′g·ît gᴇ′sgᴇ nᴇ-sᴇl-wā′ltga⁰:
"Sᴇm-l!ī-t!ā′lbᴇ lax-ô′dᴇt." Adat wulā′gutga⁰. Adat l!ī-sᴇ-
gu′lgᴇ la′gᴇdᴇ lax-ô′tga⁰. Ām sgᴀ-na′kdᴇt da nī‵⁰dzᴇ nᴇ-
sᴇl-wā′ltgᴇ sᴇm-â′g·itgᴇ wul ksᴇ-łô‵⁰ltgᴇ nᴇ-sᴇsë‵⁰ptga⁰.

to the fire. Then Asdi-wā′l arose and went away from his wife. First he went out of the house for a while. While he was walking about behind the house ˚of his father-in-law, he went into the woods. Behold! Asdi-wā′l's father, Hats!ɛnā′s, came to him.

Then Father Hats!ɛnā′s asked him, "Why do you cry, child?" Thus said Father Hats!ɛnā′s to him. Then Asdi-wā′l spoke to his father. "My father-in-law tries everything to kill me." Thus said Asdi-wā′l to his father. "Now he has again finished heating the stones to bake me in his fire. Therefore I have been crying all night until now. This time I cannot be saved." That is what he said to Father Hats!ɛnā′s.

Then his father said to him, "Why do you cry? Don't, don't be afraid!" Thus said his father to him. Then he gave a little broken piece of ice to his son, and he instructed him, "When you enter, go right into his oven. Then lie down in it and put this ice in your armpits on both sides." Thus he said.

Then he also took dried bones and gave them to him. "When you feel cold on the hot stones, shove the bones out on top of the oven. Then they will think that you are done, when they see your bones sticking out." Then, when he finished speaking, he left.

Then Asdi-wā′l entered and wrapped his blanket around himself. Then he lay down in the oven, and the chief said to his companions, "Cover him over." Then they did so. Then he made the fire burn on top. After some time the companions of the chief saw the bones sticking out.

Ada wul lu-ā′msgɛ qâ′⁰tsgɛ wī-sɛm-â′g·it a′sgɛ ha′utga⁰:
"Dzâ′g̣ɛn! mɛ-k·!a-wī-naxnô′xsɛn da k!â′i! Sɛmgal ɫgu-
xā′⁰ gwa⁰!" Łat n!axn!ō′⁰tgɛt naks Asdi-wā′lgɛ ha′us nɛ=
gwā′⁰tga⁰ a′sgɛt nɛhalā′g·îxt gɛ′sgɛ na′kstga⁰, da wul sɛm-
5 lu-xā′⁰xstga⁰. Ada wul ha′usgɛ sɛm-â′g·itga⁰: "Sū′⁰na
mɛ-sɛm-lī′⁰t!" Adat wul lī′⁰tgɛ nɛ-sɛ-wā′ltgɛtga⁰.

Ada łat sA-gā′lɛmga g·a′mgɛm ū′nksɛgɛt, dA al sa-
haldɛm-bā′⁰gɛt Asdi-wā′l gɛ′sgɛ lax-la′mgɛm lô′⁰pga⁰. Dat
sa-łułū′ ū′nksɛgɛt ā nɛ-wa′sgɛtga⁰. Ada wula wuts!ɛn-yā′⁰t
10 gɛ′sgɛ awā′⁰sgɛ na′ksta hi-yā′⁰gwudɛ wī-hā′utgɛtga⁰. Adat
wul sA-xłɛm-yā′⁰gutga⁰. Ada sɛmgal lu-ā′msgɛ qâ′⁰tgɛ ā
ła wul g̣alksɛ-a′xłgɛsgɛ na′kst gɛ′sgɛ txan!ī′ nɛ-g̣an-
hā′⁰xgɛtga⁰.

Da lu-tgi-nɛknē′⁰tsgɛsgɛ nɛ-sɛl-wā′ltgɛ łāmst a nɛ-qal-
15 wul lu-sgɛ′rɛs Asdi-wā′lga⁰. Ada ts!ɛm-dā′u a txan!ī′ lɛp=
lâ′⁰bɛt. Adat sɛm-lu-sanā′łgɛtga⁰ ā łat nī dudā′u lɛplâ′⁰p.

Ada wul a′lg·îxsgɛ sɛm-â′g·îtga⁰ a′sgɛ nɛ-sɛl-wā′ltgɛtga⁰:
"T!ɛm-yā′⁰n ła′msutwa! Ada mɛ dɛm t!ā′⁰nt gɛ′sgɛ stū′⁰=
p!ɛlga⁰." Ada wul t!ɛm-yā′⁰s Asdi-wā′lga⁰. Ada t!ā′⁰t
20 gɛ′sgɛ stū′⁰p!ɛlga⁰ dîł¹ na′kstga⁰. Ada wul ha′usgɛ sɛm′-
â′g·îtga⁰: "Y!a′g̣ai-n!ī′⁰dɛsɛn g·ap-k!a-wī-naxnô′g̣an dA k!â′i,
ła′msi!" da-ya′gɛ sɛm′â′g·îtga⁰, gugɛ g·a′mgɛm dzī′usdɛga⁰
a′sgɛ ła′mstgɛ nɛ-ha′utga⁰. Ada sɛm-ama g·a′tdɛt g·a′⁰wAn
a ła′msdɛt. Adat łâ′⁰dɛtga⁰.
25 Adat sɛmgal sī′⁰p!ɛns Asdi-wā′lga⁰. Ada k!a-nA′gA lu-
t!ā′⁰t ā nɛ-wā′lpsgɛ sɛm′â′g·ît dîł na′kstga⁰. Ada txan!ī′
n-ts!a′bɛ ła′mstɛt′ în sī′⁰p!ɛntga⁰ a wul sɛmgal nɛxnô′xtga⁰.
K!a-nɛxnô′x gɛsgɛ n dī-nɛxnô′xsɛsgɛ nɛ-miā′ntga⁰. Nin!ī′
g̣ant sī′⁰p!ɛndɛ txan!ī′ biā′lstɛgɛt Asdi-wā′lga⁰.

---

¹ The form dîs, which occurs with the terms for "father" and "mother," is not
applicable in this place.

Then the great chief was glad, and said, "Shame! you have greater supernatural power than I, miserable little slave, that one!" When the wife of Asdi-wā'l heard her father speak and deride her husband, she wept bitterly. Then the chief said, "You may take him out of the fire." Then his companions took him out of the fire.

When they had removed the hot ashes, Asdi-wā'l arose from the hot stones and shook the ashes off from his blanket. Then he went along to his wife, who was crying bitterly. Then he embraced her. Then his wife was very glad because her husband got through all the difficulties.

When the companions of his father-in-law looked down [in] to where Asdi-wā'l had lain, all the stones were full of ice. Then they were much astonished when they saw the ice on the stones.

The chief said to his companions, "My son-in-law shall go to the fire. Make him sit in the rear of the house." Then Asdi-wā'l went to the fire and sat down with his wife in the rear of the house. Then the chief said, "Indeed, you have really greater supernatural power than I, son-in-law." Thus said the chief, who is the Sun, to his son-in-law. Now he liked his son-in-law much, and he respected him.

Then he loved Asdi-wā'l much. For some time he staid with his wife in the house of the chief, and the whole tribe of his father-in-law loved him because he had really supernatural power, and he had greater supernatural power than their master. Therefore all the stars loved Asdi-wā'l.

Ada ła g·îk k!ɛ'rɛltgɛ sa'gA, ada wul lu-q!ā'ga gâ'⁰ts
Asdi-wā'l gɛ'sgɛ nɛ-txalā'ndɛt gu lax-ha-l!ī-dzô'gamē⁰. Ada
wul k!uł-da'msaxdɛt at t!ɛl-gâ'⁰ti wula wā'ltga⁰. Adat wul
mA'łɛt gɛsgɛ na'kstga⁰. Ada ła ā'msgɛ sga-na'kdɛt da
5 nī'⁰dzɛ sɛm'â'g·îtgɛ wula wā'lsgɛ ła'msdɛt a k!uł-lu-t!â'xłgɛ
gâ'⁰tga⁰. Ɡant gɛ'rɛdaxtga⁰. Ada mA'łdɛ łgū'⁰łgɛm hanā'⁰x
dɛ wɛ-g·atgɛ na'kstga⁰. Ada wul ha'usgɛ sɛm'â'g·îtga⁰:
"A'łgɛ lîg·i-na'kł nɛ-txalā'nn, ła'msi. Dɛm gâ'yînt,"
da-ya'ga⁰.

10   Ada wult k!a-gun-nī'⁰ts!ɛntgɛ sɛm'â'g·îtgɛ nɛ-huwā'sgɛ
biā'lstɛga⁰, asgɛt mɛłmA'łɛt gɛs nī'⁰tga⁰; nin!ī' Yîłt!ā'⁰t dîł
Sêł dîł YAɡA'rɛt dîł Ɡan-kᵘda'xs dîł (Txals gam-k!ɛ'rɛti [?]);
ada łgū'⁰łgɛm hanā'⁰xdA nɛ-g·a'mksA (lisian [?]), nin!ī' naks
Asdi-wā'lga⁰.

15   Ada ła qa'odit gun-nī'⁰ts!ɛntgɛ sɛm'â'g·îtga⁰. Ada wul
ha'ut gɛsgɛ łgū'⁰łgɛm hanā'⁰xtga⁰: "Ndô, łgū'⁰łk, gun-
nī'⁰ts!ɛn dɛm yā'⁰kɛ na'ksɛn a dɛmt wul t!ɛlt wā⁰ n-txa=
lā'ntga⁰." Ada wul haldɛm-bā'⁰sgɛ łgwā'lksɛkga⁰, adat
stū'⁰lsgɛ na'kstga⁰. Ada łat wutwā'⁰sgɛ n-dzô'gasgɛ lax-
20 nɛp!ā'⁰ga⁰ dîł łgu-sup!a'sɛm na'kstga⁰, txa-dô'gasgɛ hanā'⁰xgɛ
txā'lpxatgɛ k!abɛ-qa-gô'kga⁰, — k!ɛ'rɛl g·ô'kgɛ wul hô'lt=
gɛsgɛ sa'mim mA'tiga⁰, ada g·îk hô'ltgɛ k!ɛ'rɛlt gɛ'sgɛ
bɛnɛ-ts!a'gga⁰; ada g·îk k!ɛ'rɛldɛ wul hô'ltgɛ ksɛ-mɛg·â'⁰x=
sɛt; ada nin!ī' txā'lpxat k!uł-yu-ha-a'ksgɛtga⁰. Nin!ī' łat
25 wutwā'⁰sgɛ n-dzô'gasgɛ lax-nɛp!ā'⁰ga⁰.

Ada wul ha'usgɛ sup!a'sɛm hanā'⁰x gɛ'sgɛ na'kstga⁰:
"Dzɛ da'ła tgi-dzɛłdzâ'⁰łɛm, ada mɛ dɛm lu-yā'⁰ka txalā'=
nut," da-ya' gɛ'sgɛ na'kstga⁰. Ada wula tgi-l!ī-yā'⁰kɛsgɛ
nɛ-qa-sɛsī'⁰sgɛ g·a'mkga⁰. Ada lu-g'ala-yā'⁰kɛtgɛ y!ū'⁰tagɛ
30 txalā'nsgɛ na'kstga⁰. Ada wul sā-txal-ax'a'xłgɛt gɛ'sgɛ
txa-stū'⁰p!ɛlsgɛ wālpgɛ wul lu-t!ā'⁰s nâ'⁰s Asdi-wā'lga⁰. Ła
g·îk gâ'msɛmga⁰, ada ła g·îk dɛrɛm laā'gɛs g·ig·a'tga⁰.
Ada wula la'mdzɛxt gɛ'sgɛ ts!ɛ-wā'lpga⁰; lu-ām-gâ'⁰ts nâ'⁰t
gɛsgɛ łat nī'⁰stga⁰, a wul al ha-l!ī-gâ'⁰tɛ dzɛ ła dzaks Asdi-

Then one day again Asdi-wā′l was homesick for those whom he had left behind on our world. Then he was downhearted and thought how it was. Then he told his wife. After some time the chief saw how his son-in-law was, that he was heavy at heart. Therefore he questioned him. Then the young woman told him that her husband was homesick; and the chief said, "The place you left behind is not far, son-in-law. You shall go there." Thus he said.

Then the chief showed him the names of the stars and told them to him; those were the Kite and the Dipper and the Halibut-Fishing-Line and the Stern-Board-in-the-Canoe and the Old-Bark-Box; and the young woman was Evening-Star. She was the wife of Asdi-wā′l.

When the chief had finished showing them to him, he spoke to the young woman. "O child! show your husband the way to follow, that he may find quickly those whom he left behind." Then the princess arose and accompanied her husband. When he came to the edge of the prairie with his young wife, the woman took along four little baskets, — one basket full of mountain-goat meat, and another one full of belly-fat, and another one full of fresh salmon-berries; and the fourth one she carried as a bucket. That was when they reached the edge of the prairie.

Then the young woman said to her husband, "When we slide down, follow behind me." Thus she said to her husband. Then she went down on the rays [feet] of the sun, and the man followed right behind his wife. Then they suddenly arrived behind the house in which the mother of Asdi-wā′l was living. It was winter again, and the people were starving again. Then they entered the house, and his mother was glad when she saw him, because she had thought that Asdi-wā′l, who was her child, was dead.

wā'l gugᴇ ɫgū'⁰ɫgᴇtga⁰. G̣akstatnā'⁰ ɫa lu-ya'ltgᴇdᴇt dîɫ
ama-na'kstga⁰. Nin!ī' gan sᴇm-lu-ām gâ'⁰ts nâ'⁰tga⁰. Ada
wul g·îk ha'ts!ᴇksᴇm yā'⁰kdᴇt. Adat wul ë'⁰tgᴇ wām
sᴇm'â'g·îtdᴇt Waxayē'⁰k (?); a wul dᴇm wālt gᴇ'sgᴇ dᴇm
5 huk·yā'⁰ktga⁰. Ada k!a g·îk nᴀ'gᴀ want gᴇ'sgᴇ gwa'sga⁰.
    Adat txan!ī' ganɫā'⁰gᴇt dîɫ ɫa dᴇm hū'⁰p!ᴇl ɫat g·îk
hë'⁰tstgᴇ ɫgwā'lksᴇgᴇm hanā'⁰xgᴇ na'kstgᴇ asgᴇt gun-g·a'꞊
bᴇsgᴇ su-a'ksgᴇ a dᴇmt a'ksdᴇt. Wô'dzᴇga l!ī-bᴇ'ts!ᴇntgᴇ
mᴀn-lī' gᴇ'sgᴇ ts!ū'⁰ɫsgᴇ mū'⁰tga⁰ gana hī-ts!ī'⁰nsgᴇ na'kstgᴇ
10 nᴇ-a'ksgᴇtga⁰, ɫat g·îk lu-ɫô'⁰dᴇsgᴇ mᴀn-lī'ga⁰, at sᴀ-dᴇ-
wā'⁰tgᴇt gᴇ'sgᴇ nᴇt wul l!ī-bᴇ'ts!ᴇnt gᴇ'sgᴇ ts!â'⁰ɫsgᴇ mū'tga⁰.
Ada nᴇ-gâ'⁰gᴀ dᴇmt akst ɫat k!a g·îk wulā'gudᴇt; a dī
nī'⁰dzᴇdᴇ ksᴇ-a'mksᴇdat, dat g·îk wul a'kstga⁰. Nin!ī't wul
wulā'i ɫâ'⁰t wula sī'⁰p!ᴇndᴇ na'kstga⁰. Ada k!a na'gᴇ wa'nt
15 gᴇ'sgᴇ gwᴀ'sgᴀga⁰.
    Ada ɫa ā'msgᴀ sgᴀ-na'gᴇ nda wā'ltga⁰, ɫa g·îk k!ᴇ'rᴇldᴇ
ɫa tgi-yā'⁰ sᴀt, adat wul g·îk hë'⁰tstgᴇ hanā'⁰xgᴇ na'kstgᴇ
at gun-g·a'bᴇ dᴇm a'ksdᴇt, gan dat wula gā'⁰tgᴇ iū'⁰tagᴇ
ɫgu-gô'qga⁰. Wäi, ɫat dᴇ'lp!ᴇntgᴇt Waxayē'⁰k wul g·a'dzᴇ
20 a'ksgᴇ dᴇm wul a'ksgᴇtga⁰. G̣akstatnā'⁰gᴇ! ɫgu-ama
p!a'sᴇm su-p!a'sᴇm hanā'⁰xgᴇt' în nī'⁰sgᴇ wul gun-yā'⁰tga⁰;
lôg̣ôm-t!ā'⁰t gᴇsgᴇ nᴇ-dzô'g̣ôsgᴇ n-lᴇa'ksᴇtga⁰. Ada hmmâ'꞊
mᴇxt gᴇ'sgᴇ y!ū'⁰taga⁰. Ada sᴇm lu-dzaga-gâ'⁰tsgᴇ y!ū'⁰taga⁰,
gan sᴇmt sa-xɫᴇm-yā'⁰gutga⁰. Ɫa ga'udi wā'ldᴇt adat wul
25 lu-yâ'⁰ksgᴇ ɫgu-gô'kga⁰. Adat wul g·a'bᴇ a'ksᴇt. Ada
wul lu-ya'ltgᴇdᴇt. Adat sgᴇ'r nᴇ-galdᴇm-a'ksgᴇt a ha-
ts!a'xɫgᴇ na'kstga⁰.
    Adat g·îk wul sa-ts!â'⁰dᴇsgᴇ mᴇn-lī' nᴇ-l!ī-bᴀ'ts!ᴇndᴇt.
Adat g·îk wul lu-ɫô'⁰dᴇt gᴇ'sgᴇ n-ts'ᴇm-a'ksgᴇsgᴇ na'kstga⁰.
30 Ada sᴇm txal-hô'ltgᴇ mᴇn-lī' da wadi-ksᴇ-ɫē'atxa g̣ana'u.
Dat wul sᴇm lū-sga-ya'dzᴇ ts!al na'kst gᴇ'sgᴇ mᴇn-lī'
wī-txa-mᴇtmā'⁰tksᴇdᴇt. Ada wul sa-haldᴇm-bā'⁰tga⁰ a sᴇm-
ɫū'ntitga⁰. Ada wul dīt ks-iā'⁰kᴇtgᴇ na'kstga⁰. "Ndô⁰, na
lu-ya'ltgᴇn! gâ'⁰ nᴇ-sī'⁰p!ᴇnsgᴇn na k!uɫ-xɫᴇm-iā'⁰kdᴇn!"

Behold! he came back with a nice wife. Therefore his mother was glad. Therefore she gave a potlatch again, and she named him with a chief's name, Potlatch-Giver [Waxayē′⁰k], for he was to be one to give potlatches; and they staid there for a while.

And every morning and evening the princess sent her husband again, and ordered him to draw fresh water for her to drink. Every time she put a plume between her ear (and her head); and as soon as her husband entered with his water, she put the plume in and took it away from where she had put it on between her ear (and her head); and before she would drink she would do so for a while. Then she looked (to see) if the water was clear. That was how she knew if her husband continued to love her. For a while they staid that way.

For a good while he did so. Once, when the sun [day] went down, the woman sent her husband again and ordered him to draw water: therefore the man took a little basket. When Potlatch-Giver came near to where the water was flowing that he was going to draw, behold! a [little] pretty young woman saw him approaching. She was sitting on the edge of the drinking-place. Then she smiled at the man. Then the man went across to her and embraced her. After he had done so, he washed the inside of the little basket and drew water. Then he returned, and placed the vessel with water before his wife.

Then she took off again the plume which was standing up, and she put it again into the bucket of her husband. Then the plume was full of something like the fluid slime of frogs. Then she struck her husband right in the face with the plume, which was all full of dirty stuff. Then she arose suddenly, being very angry. Her husband followed her out of the house. "Go back! Go to the

da-ya′ga⁰. Adat g·îk wul ha′ts!ɛksɛm mɛn-iā′⁰t gɛ′sgɛ
nA-asī′⁰sgɛ g·a′mkga⁰; da dī mAn-ho′ksgɛtgɛ na′kstga⁰.
Ada g·îk ha′ts!ɛksɛm ha′ut gɛsgA na′kstga⁰: "Ndô⁰, lu-
ya′ltgɛn, ha⁰wī′nł nɛ-g·îlɛks-nī′⁰dzɛn."

5   Ā′łgɛ nɛsɛgâ′⁰s Waxayē′⁰k ał ha′uł nakst as nī′⁰t, a
wul hasa′xdɛ da dɛmt g·îlɛks-gā′⁰ na′ksdɛt a′sgɛ nɛ-wā′lpt.
Hiyā′⁰gusgɛ lu-g′ala-wī-ha′utgɛt gɛ′sgɛ txalā′⁰nsgɛ na′kstgaᵋ.
Da g·îk ha′ts!ɛksɛm ha′utga⁰: "Ndô⁰, lu-ya′ltgɛn, ha⁰wī′n
nɛ-g·îlɛks-nī′⁰dzɛn." Ada wul mɛla-mɛn-wā′lxsɛtga⁰ a′sgɛ
10 n-lax-asī′⁰sgɛ g·a′mkga⁰. Ada al ks-gâ′gam mɛn-a′xłgɛsgɛ
hanā′⁰xga⁰. Ada asī hmmɛn-iā′⁰sgɛ y!ū′⁰taga⁰, da sa-g·îlɛks-
nī′⁰tsgɛgɛ hanā′⁰x gɛsgɛ łā mɛn-a′xłgɛt gɛ′sgɛ n-ts!uwā′nsgɛ
ganā′⁰xsgɛ nɛ-man-iā′⁰gɛtga⁰. Da sa-ts!ū′⁰lbɛksgɛtga⁰. Ada
lɛbagait-dā′ułga⁰.

15   Ada Alt wula dɛdiā′⁰tgɛ łgwā′lksɛkgɛ wi-hā′utgɛtga⁰.
Ada wul ts!ī′⁰nt gɛ′sgɛ n-ts!ɛm-wā′lps nɛgwā′⁰tga⁰; ts!ɛlɛm-
wi-ha′utgɛga⁰, gant gɛ′rɛdaxtgɛt nɛgwā′⁰tga⁰: "Dā⁰ł gâ′ł
gan ha′un?" da-ya′gA sɛm'â′g·îtga⁰. Adat wul płiā′rs
nɛgwā′⁰t gɛsgɛt g·îlɛks-nī′⁰sgɛ na′kstga⁰, adat dza′ktga⁰,
20 da-ya′gɛ łgwā′lɛksɛgɛm hanā′⁰x gɛs nɛgwā′⁰tga⁰; gan
adat wula ʻsɛn!uwô′xtgɛ sɛm'â′g·îtgɛ łgū′⁰łgɛm hanā′⁰xt
a′sgɛ ha′utga⁰: "Ģâ′⁰du gan łū′⁰ntin mɛ gan wulā′gwa
ła′msut?"

     Adat sa-gā′⁰sgɛ ba′nat gugɛ nA-lu-mɛn-ya′gatga⁰; adat
25 sa-q!a′gasgɛ xpī′⁰lsgɛ !a′ktga⁰ a dɛmt ma′ksgɛ nɛ-sɛsë′⁰ptga⁰.
Adat wul lu-tgi-łô′⁰dɛsgɛ wul lu-tgi-ga′xga⁰. Adat mɛn-
ma′ksgɛ nɛ-sɛsë′⁰ptga⁰ txa-sa′mikga⁰. Adat g·îk ha′ts!ɛk=
sɛm tgi-łô′⁰dɛtga⁰. Txā′lpxa t wulā′gudɛt, da mɛn-ga′wun=
dɛt txan!ī′ së′⁰bɛt dîl sa′miga⁰. Adat wul sɛm ama dâ′⁰tɛt.
30 Ada wulat l!ī-g·an-sū′ wī-mAn-lī′ gɛsgɛ lax-ô′sgɛ wul sgɛ′r
nɛ-dza′gɛm txⁿmâ′ ła′msɛm y!ū′⁰tatga⁰, — gu mAn-lī′ nA-
k!uł-l!ī-bAts!ɛn łgū′⁰łgɛsgɛ sɛm'â′g·ît gɛ′sgɛ lax-t!ɛm-ga′us=
tga⁰. Ada wul ha′ts!ɛksɛm g·îk dɛdū′⁰lsgɛ ła′msgɛ sɛm'=
â′g·îtgɛ da sɛm lu-am'ā′msgɛ qa-gâ′⁰tga⁰. Adat ha′ts!ɛk=

one whom you love, whom you embrace." Thus she said. Then she went up again on the rays [feet] of the sun, and her husband went with her. Then she said again to her husband, "Go back, lest I look back upon you!"

Potlatch-Giver did not mind what his wife said to him, because he desired to take back his wife to his house. He followed his wife, crying. Then she said again, "Go back, lest I look back upon you!" Then both went up along the rays [feet] of the sun. The woman went first. While the man was still going up, the woman looked back when she arrived on top of the ladder that led up. Then he sank, and was entirely gone.

Then, however, the princess went on crying. She entered the house of her father. She went in crying. Therefore her father asked her, "My dear, why do you cry?" Thus said the chief. Then she told her father that she had looked back on her husband, and that he was dead. Thus said the princess to her father. Therefore the chief rebuked the young woman, and said, "Why were you angry, and why did you do so to my son-in-law?"

He at once took his net, which was hanging up in the house, and opened the front end of the fire to haul up his bones. He put down (the net) where it was open (inside downward). Then he hauled up the bones with all the flesh on them. He put it down again. He did so four times, then all the bones and all the flesh had been taken up. Then he put them to rights; and he swung the great plume four times over the place where the dead body of his son-in-law lay, — that plume which the daughter of the chief was wearing on her head. Then the son-in-law of the chief was alive again, and

sᴇmt g·îk sī′⁰p!ᴇndᴇt Waxayā′⁰kgᴇ na′kstga⁰. Ada g·îk
dī ha′usgᴇ hanā′⁰x gᴇs nī′⁰tga⁰.

Ada k!a-g·îk ā′m sga-na′gᴇ wa′ntga⁰, da g·îk ha′ts!ᴇksᴇm
wi-g·atgᴇgᴇ y!ū′⁰taga⁰ asgᴇ txalā′ntga⁰, gan wi-ha′utgᴇtga⁰.
5 Ǥan at gᴇ′rᴇdaxtgᴇt nᴇgwā′⁰tgᴇ łgū′⁰łgᴇm hanā′⁰xtga⁰ gâ′⁰
dzᴇ gan ha′uł łamst. "Wī-g·a′tgᴇgadeł n-txalā′nt," da-ya′
gᴇs nᴇgwā′⁰tga⁰. Ada ła g·îk k!ᴇ′rᴇldᴇ sat da g·îk haldᴇm-
gô′ltga⁰. Adat wul k!a-k!uł-ama gāgâ′⁰d dîł ła′msdᴇt, a
dᴇmt hagul·kᵘda′xsᴇdᴇt. Adat g·îk tgi-l!i-yā′⁰kᴀ n-lax-asī′⁰
10 g·a′mgᴇt. Ada g·îk wul txal-wutwā′⁰ n-txa-stū′⁰p!ᴇlsgᴇ
huwā′lpga⁰. Adat wul k!a-sa-lu-da′mtgᴇ hanā′⁰xgᴇ na′kst-
ga⁰. Adat k!a-hū′mts!ᴇxtga⁰. Ada k!a-k!uł-ga-łgusgᴇ′rᴇ-
dᴇtga⁰. Ła ga′udi wā′ldᴇt ła dᴇm bᴇsba′saxgᴇtga⁰, da
sa-dzī′⁰pga⁰. A′łgᴇt g·îk nī′⁰st. Da ᴀl wula ts!ī′⁰nt gᴇsgᴇ
15 awā′⁰s nâ′⁰tga⁰. Ǥakstatnā′⁰ ła al dzaks nâ′⁰tga⁰, dza′k
gᴇsgᴇ nᴇ-qâ′ga dᴇm g·îk lu-ya′ltgᴇtga⁰. Ada wul sta-
g·isi-iā′⁰s Waxayā′⁰k ā g·isi-Ksiā′nga⁰.

Ada wula na-bā′⁰t gᴇ′sgᴇ k!ᴇ′rᴇldᴇ wul dzô′xsgᴇ qal-
ts!a′bᴇ Ts!ᴇm-sia′nt a wul dzô′ga G·inaxang·ī′⁰gᴇt. Ada
20 łā⁰ dᴇm na-bā′⁰dᴇt. Da txal-wā′idᴀ k!â′⁰ldᴇ łgu-yā′⁰ksᴇm
hanā′⁰x gᴇsgᴇ txa-stū′⁰p!ᴇlsgᴇ huwā′lpgaᵉ. Ada sa-hmâ′=
mᴇxt gᴇs n!ī′⁰tga⁰ gan da′wula gun-iā′⁰s Waxayā′⁰k gᴇsgᴇ
awā′⁰tga⁰. Adat gᴇ′rᴇdaxtga⁰ gant mᴀ′łᴇtga⁰: "Łgū′⁰łgᴇ
sᴇm′â′g·idᴇt n!ᴇ′riut. Miā′n qal-ts!a′bᴇ gwa′⁰. Ada txalpx-
25 dâ′⁰l łᴇmkdī′tgut." Ada wul ha′us Waxayā′⁰kga⁰: "Dᴇs al
mᴇ anâ′xł n dᴇm na′ksgᴇnī?"

Adat wul anâ′⁰xtgᴇ łguwā′lksᴇkga⁰, gan k!a-dīt gᴇ′rᴇ-
daxtga⁰: "Nda′dᴀ gu wul wā′⁰tgᴇn?" Adat magâ′ndᴇtga⁰
as n!ī′⁰tga⁰: "Nᴇ-ks-gâ′gam wā′yut Asdi-wā′l; ada su-
30 g·a′⁰wundᴇn g·îk ha′ts!ᴇksᴇm ë′⁰tgᴇs Waxayā′⁰k," da-ya′
gᴇsgᴇ łgu-yā′⁰ksᴇm hanā′⁰xga⁰, gan da′wula sᴇmgalt sī′⁰=

they were of good heart. Then Potlatch-Giver loved his wife again, and the woman did the same to him.

They staid there for some time; then the man became homesick again for those whom he had left behind, therefore he cried. Therefore the father of the young woman inquired why his son-in-law was crying. "He says he is homesick for those whom he has left behind," said she to her father. One day they arose again, and bade farewell [for a while about good heart] to their father-in-law, intending to leave in time. Then they went down again on the rays [feet] of the sun. They arrived again behind the houses. Then the woman embraced her husband at once, and she kissed him, and for a while they were happy. After she had done so, they parted, and she suddenly disappeared, and he did not see her again. He, however, entered at his mother's. Behold! [but] his mother was dead, she had died before he returned. Then Potlatch-Giver continued to go down Skeena River.

He came out at a camp, a town of the Tsimshian, Gᐧinaxangᐧi⁽ᵒgᴇt. When he came out of the woods, he met a noble-woman behind the houses. At once she smiled at him, therefore Potlatch-Giver went to her. He questioned her, and therefore she told him, "I am the chief's daughter. He is the master of the town. I have four brothers." Then Potlatch-Giver said, "Do you agree to marry me?"

Then the princess agreed; and therefore she asked him, "Where do you come from?" Then he explained to her: "First my name was Asdi-wāʹl; now I have the new name Potlatch-Giver." Thus he said to the noble-woman. Therefore she loved him very much. She said to him,

p!Entga⁰. Ada ha'ut gᴇs n!ī′⁰tga⁰: "Wai, ła mᴇ na'ksgut
g·a′⁰wun," a wult ła na′gᴇ dat n!axn!ō′⁰ hau g·a′dᴇt ā nᴇ-
wā′⁰s Asdi-wā′lga⁰; nin!ī′ gan sᴇmgal lu-ā′m gâ′⁰tsgᴇ hanā′⁰x
gᴇsgᴇt wul na'ksgᴇtga⁰. Wai, ła tgi-yā′⁰sgᴇ sA′gA⁰, dat
5 wula y!aga-stū′⁰lsgᴇ hanā′⁰xga⁰. Ada wul lu-lā′⁰łgᴇt gᴇsgᴇ
ts!ᴇm-ptô′⁰ł gᴇsgᴇ łgwā′lksᴇgᴇm hanā′⁰xga⁰.

Ada ła ganłā′⁰kga⁰ da wulā′isgᴇ sᴇm'ấg·îtgᴇ lu-x-dzī′usgᴇt
dī gᴇsgᴇ łgū′⁰łgᴇtga⁰. Ǧan ada wula ha'utga⁰: "Nā′⁰dᴇ,
dā⁰ł, gu awā′⁰n?" da-ya′ gᴇsgᴇ łgū′⁰łgᴇtga⁰. Ǧan sa-ha'usgᴇ
10 hanā′⁰xga⁰: "T Asdi-wā′l łā gut Waxayā′⁰kda⁰ nin!ī′t' în
na'ksgut," da-ya′ gᴇs nᴇgwā′⁰tga⁰. Ada wula ha'usgᴇ
sᴇm'ấ·g·îtgᴇ: "Dā⁰ł, t!ᴇm-stū′⁰l ła'msut wa!" Adat wul
t!ᴇm-di-iā′⁰tgᴇ hanā′⁰xgᴇ na'kstga⁰. Ada wult wa′ndᴇt
gᴇsgᴇ nA-stâ′⁰ n-la'kt ganł txan!ī′ łgu-q!ała′ntgᴇdᴇt. Ada
15 sᴇm-sagait-lu-am·ā′m gāgâ′⁰dᴇ łamst dîł txan!ī′ łgu-q!ała′nt=
gᴇdᴇt. Sagait-ts!ᴇlᴇm-qa′odiga⁰. Ada sᴇm-amag·ig·a′tga⁰.

Ha⁰wa′łgᴇ na′gᴇ, ndA ga-nē′nᴇksgᴇt dA Al haldᴇm-gô′łgᴇ
qal-ts!a′bᴇt ā dᴇm lâ′îkdᴇt. Ada ła dᴇm lâ′îkdᴇt, da wula
sagait-qa′wunsgᴇ łgu-q!ała′ntgᴇtga⁰. Ada ha'utga⁰: "Lā′n
20 dzᴇ k!a-ga-x-sganī′⁰sdᴇm. Ā′yîn yu-sa′migᴇmt."

Ada sᴇm ganłā′⁰kga⁰, da haldᴇm-g'ô′ldᴇga⁰. Ada wul
bax-wā′lxstga⁰. Ła mᴇn-ax'a′xłgᴇt gᴇsgᴇ lax-wusᴇn-yā′⁰ga⁰,
ǧakstatnā′⁰, wadi-hats!iā′⁰ngᴇ mA′ti gᴇsgᴇ n-l!ī-g'an-nᴇ-stâ′⁰
sganī′⁰stga⁰. Adat wula lu-łâ′ldᴇt Waxayā′⁰k nᴇ-nā′⁰tᴇt,
25 gā′⁰sgᴇ nᴇ-q!ā′⁰dᴇm t!ū′⁰tsgᴇdᴇt dîł ha-kᵘda′kga⁰, ganł ha-
wā′ltga⁰, da wula bā′⁰tᴇt, at lîg·i-dᴇ-bā′⁰t g·a′łgᴇsgᴇ mA′tiga⁰.
Adat gū′⁰ na-ga-ts!a′ut gᴇsgᴇ hawā′lga⁰. Sᴇm-k·!êpxa′
ya'dzᴇdᴇ txan!ī′⁰dᴇt. Adat wul łâ′⁰ndᴇt ā awā′ łgu-q!a=
łā′ntgᴇtga⁰. Adat wul bᴇsbA′sᴇgandᴇt ā txan!ī′ mᴇłᴇ-
30 k!â′⁰ldᴇ łgu-q!ała′ntgᴇtga⁰. Ada Al dīt lᴇp-dô′ga abū′⁰dᴇt
a dᴇmt ya'usᴇ ła'mstᴇt. Ada wul hiā′⁰gwa yaga-łē′⁰m
sa'midᴇt dîł yë′⁰ga⁰. N!ī′sgᴇ ła y!aga-qa′odit gᴇsgᴇ txan=
n!ī′sgᴇ sa'miga⁰.

"Marry me now," for she had long ago heard people mention [say] the name of Asdi-wāʹl; therefore the woman was very glad to be his wife. When the day went down, he accompanied the woman down (to the village). They staid in (the house) on the platform of the princess.

When morning came, the chief knew that his daughter was staying with some one until the morning. Therefore he said, "My dear, who is with you?" Thus he said to his daughter. Therefore the woman said, "It is Asdi-wāʹl, who is Potlatch-Giver, who has married me." Thus she said to her father. Then the chief said, "My dear, accompany my son-in-law to the fire." Then the woman went to the fire with her husband, and they sat down at one side of the fire with all his brothers-in-law. Then they were [together] good at heart, the son-in-law and all his little brothers-in-law. They went together into the house, and they were happy.

They had not been married long when the people broke up to move. When they moved, he gathered all his little brothers-in-law, and said, "Come, let us go hunt mountain-goats [enjoy the mountain]! We have no meat."

Early in the morning they arose. They went up; and when they reached the crest of the mountain, behold! the mountain-goats were like fly-blows over one side of the mountain. Then Potlatch-Giver put on his snowshoes, took his lance and his bow and his arrows, and ran and speared the mountain-goats, and he hit others with his arrows. He killed all of them. Then he let them slide down towards his brothers-in-law. Then he divided them among his brothers-in-law, but he also took a few himself to give them to his father-in-law. Then they carried down the meat and the fat, and they finished (carrying) down all the meat.

Da wula haldεm-g·ô′lt gεsgε dεm lâ′ĕktgε ā dεmt ha′bε
Maxłε-qxā′łaga⁰. Ada ła lεklâ′îkdεt, da ʌl wä′⁰bεnga
łgu-wā′lksεm hanā′⁰xga⁰. Ada g·îk hats!εksεm haldεm-
g·ô′łε g·a′dεt a dεm lεlā′igεm K-lō′sεmstga⁰. Ġan ła
5 k!ε′rεldε sat, da wī-uks-łâ′⁰ltgεgε Ts!εm-sia′n gεsgε lâ′îktga⁰.
Ada dī mô′xgεt gεsgε łgu-q!ałā′ntgεtga⁰. Ada ʌl g·îna-
t!ā′⁰s nεgwā′⁰t gεsgε txalā′⁰nt gεsgε Maxłε-qxā′łaga⁰.
Lεp-qaxsâ′ txan!ī′sgε łgu-q!ałā′ntgεtga⁰ asgε łā llâ′îktga⁰.
Sī′⁰lg·îtgε wul mô′xgεs Waxayā′⁰kga⁰. Ada sagait-q!ala-
10 iā′⁰tga⁰. Ada ʌlt sεmgal sī′⁰p!εntgε hanā′⁰xgε na′kstga⁰.
Amiā′t gεsgε Maxłε-qxā′łagε, ada dzô′xt gεsgε qal-ts!a′=
bεm Ksε-mā′ksεn. Ada k!a-naʹga dzεxdzô′xt gεsgε gwa′s=
ga⁰, a wul łεm-bā′⁰sgε gâ′⁰xdεt. Nin!ī′ ġan wa-k!a-t!e′ld
lâ′îkdεt a nε-wul-dzô′xdεt.

15 Ada ła tgu-wa′ndεda n-la′kdεt gε′sgε ła na′gε hū′⁰p!εl
ā n-ts!εm-wālp q!ô′łdεt, ada wult k!uł-lεsā′rsgε wula wā′lsgε
wula dza′bεdεt ā lax-a′ksεt dîł spagait-gangaʹn gεsgε sε-
wulī′⁰nsgεtga⁰, ġan sa-ha′us Waxayā′⁰kga⁰: "Ha-l!ī-gâ′du
sε-wulī′⁰nsgεm spagait-gangaʹn na ʌl k!a-ā′m dεda lax-
20 a′ksît." Adat sεm-halā′g·îxdgε łgu-q!ałā′ntgεtga⁰, ġan sa-
ha′usgε k!â′⁰ltga⁰. "Wai, lā′n dzε mεla-k!a-hu′k-ga-wula-
dza′pdεm ā dzε g·idzë′⁰p, ada dεp dεm nī′⁰ ndε k!a-ā′mdεt."

Ada asī sεm-ā′⁰ks yā′⁰gusgε dzī′ustga⁰, da ʌl y!aga-gε′⁰=
waga⁰ a dεm wâ′⁰tga⁰. Ada wul uks-dā′wεłga⁰. Sa′gait-
25 lôgôm-qa′odiga⁰. Ada ʌl dī wula bax-iā′⁰s Waxayā′⁰kga⁰
lax-sganī′⁰sdga⁰ a′sgε nā′⁰kεtga⁰. Sεn-yā′⁰guda q!ā′⁰dεm
t!ū′⁰tsgεt dîł ha-kᵘda′kdεt ada hawā′ltga⁰. Adat wā′⁰sgε
gū′⁰p!εltgε spε-sa′miga⁰. Ada wult lu-sε-p!iā′n ts!εm-spε-
sa′mit. Ada łat hū′⁰mtgε sa′migε p!iā′nga⁰, ada wul
30 ksâ′xtga⁰, adat xpε-yas'ia′tstga⁰. Adat wul g·îk gâ′⁰ g·îk
k!ε′rεldε spε-sa′mit. Adat g·îk lū-sε-p!iā′ntga⁰. Ġaksta,
ła g·îk ksâ′xtga t!εpxā′⁰tga⁰. Adat g·îk xpε-ya′dzε txa=
n!ī′⁰tga⁰. Sagait-txā′lpxa ya′dzεsgεtga⁰. Adat k!a-y!aga-

Then they started to move, to go to Metlakahtla. When they moved, the princess was with child. Then the people started again to move to Nass River. Therefore one day all the Tsimshian started to move. The little brothers-in-law went also aboard, but they left their father behind at Metlakahtla. All the little brothers-in-law had each his own canoe when they moved. The eldest one had Pot-latch-Giver aboard. They all went together. The woman, however, loved her husband dearly. They came from Metlakahtla, and camped at the town Ksɛ-mā'ksɛn. They camped for a little while there, because they had a head wind. Therefore they could not move their camp at once.

When they were sitting around the fire late at night in their house, cutting fish, they talked about what the sea-hunters were doing and what the mountain-hunters were doing. Therefore Potlatch-Giver said, "I think the mountain-hunter, however, is better than the sea-hunter." Then his little brothers-in-law derided him. Therefore one of them said, "Let us hunters go out to-morrow, that we may see who is best."

When morning began to appear, they launched their canoes to go out hunting on the water, and they went seaward together in one canoe. Then Potlatch-Giver, on his part, went up the mountain on his snowshoes. He held his lance and his bow and his arrows. He found two bear-dens. Then he made a smoke in the bear-den. When the bears smelled the smoke, they came out, and he killed them while they were coming. Then he went to another bear-den and made smoke in it. Behold! two of them came out again, and he killed all of them while they were coming out. He killed four, in all. Then he carried them down, those which were fat bears; and he

t!a′łdɛtga⁰ gu sɛmgal yîkyë′⁰yîm sa′mit. Ām k!a-y!aga-
ts!ɛnł-dâ′⁰dɛtgɛ, gana y!aga-x-hū′⁰p!ɛltgɛtga⁰.

  Adat sa-na-bā′⁰t gɛsgɛ nɛ-wul-dzô′xtga⁰; ga′ksta, a′łgɛ
ła′ak·ł g·a′tga⁰, a wul sɛm-ga-dzâ′⁰ga łgu-q!ałā′⁰ntgɛtga⁰
5 a′sdɛ wul wa-dī-łgu-xā′⁰gᴀ dzɛ dī łgu-dza′k!usgɛt ā ndɛ-
wâ′⁰tga⁰. Nin!ī′gan łekłū′⁰ntīdga⁰, gan at sa-kᵘda′xsɛtga⁰.
Ada sɛmgal lu-t!â′⁰xłgɛ gâ′⁰ts Waxayā′⁰kga⁰. Ada lu-
mɛn-t!ā′⁰t gɛsgɛ nɛ-miā′nsgɛ ga′nga⁰ asgɛ wi-ha′utgɛtga⁰.
X-gwa′tksɛt, ada kᵘtī′⁰t. Ada g·îk dā′ułsgɛ sī′⁰p!ɛnsgɛm
10 na′kstga⁰. Ada lu-mɛn-t!ā′⁰t gɛsgɛ wī-ā′⁰tgɛga⁰.

  Ada ła ganłā′⁰gɛt da lu-bā′⁰gɛ xsâ⁰ gɛ′sgɛ wul t!ā′⁰tgɛ
a′sgɛ nɛ-qal-wul dzô′xtga⁰. Lô′igɛm G·îtxā′łagɛ wul wā′⁰t=
gɛtga⁰. Ada g′ap-dɛm dī wul-Lô′sɛmstgɛ gan wā′ltga⁰
ā ła dɛm wul lu-wa′t!a rᴀt. Ada wul k!a-dī dzô′xt gɛ′sgɛ
15 qal-wul dzô′xga⁰. Nin!ī′ ła hiyā′⁰gusgɛ sɛ-la′ksɛtga⁰ da al
gun-iā′⁰t Waxayā′⁰k ada ha′utga⁰: "Ā′mɛsɛnł k!a-lam-ts!ī′⁰ni
a awā′⁰sɛm." Ada anâ′xdɛ dɛp gwa⁰.

  Ada g·îk nᴀ-txalpxdâ′l nɛ-nuwa′k·ᴀt, ada lu-spagait-
k!â′⁰l łgu-łɛmkdī′⁰dɛt. Adat płiā′rɛdɛt Waxayā′⁰k dɛp
20 gwī′⁰t a gâ′⁰ wula wā′l gan wā′ldɛt. Ada sɛm-q!ā′⁰sgɛ
qāgâ′⁰t gɛs n!ī′⁰tga⁰, a łat n!axn!ô′⁰sgɛ ha′utga⁰. Adat wul
t!ā′⁰dɛsgɛ łgu-łɛmkdī′⁰tga⁰ a′sgɛt dɛm g′ap-na′ksɛntga⁰.
Adat wula mᴀ′łɛdɛt Waxayā′⁰k wul dâ′ nɛ-ya′ts!ɛsgɛtga⁰:
"Txa′lpxa ôl ya′dzut g·îts!ī′⁰p, dâ⁰ da gwī′⁰t." Ģan dā′
25 wula haldɛm-g′ô′łɛt at gâ′⁰dɛt. Ada txal-haxhô′g·îxt
gɛ′sgɛ ô′lga⁰. Ada sɛm lu-am′ā′msgɛ qa-gâ′⁰tga⁰; ganł
g·îk k!ɛ′rɛlsgɛ sᴀ′gᴀ da g·îk lâ′iktga⁰. Ada k!uł-ga-łgus=
gɛ′rɛdᴀt a ga-g′ala-yā′⁰tk.

  Ada wul lu-ma′xsgɛt gɛ′sgɛ K-lū′sɛmsɛt ā ła tgi-yā′⁰sɛt.
30 Ada wula dzô′xdɛt ā Spɛ-sɛ-rɛ′dɛt. A ła a′l g·îk ga-kᵘtī′dᴀ

left some behind. Therefore he carried them down until
night [down, enjoying the night].

He came out of the woods at their camp. Behold!
there was nobody there, because his little brothers-in-law
were much ashamed because they came home empty-
handed [even without a little foam]. They, on their part,
had killed little when out hunting in their canoe. There-
fore they were angry, and therefore they left him. Then
Potlatch-Giver was heavy at heart. Therefore he was
sitting up at the foot of a tree and was crying. He felt
cold and was hungry, and his beloved wife was gone
again. He sat up all night.

——————

When it was morning, a canoe came to where he was
sitting at the empty camp. People who were moving
came from G·îtxā́ła. They were also really going to
Nass River for the olachen-run. Then they camped at
the empty camp. When they started a fire, Potlatch-
Giver went towards them, and said, "May I come in to
you for a while?" Then they assented.

These were also four brothers, and among them was
one little sister. Then Potlatch-Giver told them what had
happened to him. Then they pitied him, when they
heard what he said. They placed their little sister (near
him), that he should marry her. Then Potlatch-Giver
told them where his game was. "I killed four bears
yesterday. They are there." Therefore they arose and
went there; and they came to the place where the bears
were. Then they were glad at heart. Therefore the
next day they moved again; and they were happy, going
up the river.

They steered towards Nass River, and in the evening
they camped at Olachen Place. However, the Tsimshian

Ts!ᴇmsia′n a dᴇrᴇm laā′⁰xdᴇt da wul mū⁰t a ła lu-dzax=
dzô′gᴀ G·îtxā′⁰ła ā n-lᴇp-nᴇ-dzô′gôm ga-sᴇ-rᴇ′tga⁰.   Ada
lu-gū′⁰ˢgᴇgat asdᴇ g·ā′⁰tgᴇda⁰ hanhâ′⁰ntgał ga-xsâ′ ā su-
sa′mit, gan dā′ wula gatgô′it!ᴇkst gᴇsgᴇ dᴇm ga-gᴇm-
5   sa′midᴇt.   Ada wul ga′dzᴇks sa′misgᴇ łgu-q!ałā′⁰ntgᴇtga⁰.

Ada g·îk wul bax-yā′⁰s Waxayā′⁰k gᴇsgᴇ txal-ha′ulitga⁰.
Ada g·îk t!ᴇpxā′⁰dᴇ sᴇ-ô′ldᴇt.   Adat k·!îna′m k·!ā′⁰gᴇt
gᴇsgᴇ sī′⁰lg·îtga⁰, ada ᴀ′lt bᴇsbᴀ′sᴇgan g·îk k·!ā′⁰gᴇdᴇt a
gulâ′ndᴇ łgu-q!ałā′⁰ntgᴇdᴇt.   G·îk k!ᴇ′rᴇldᴇ ganłā′⁰gᴇt da
10   g·îk dā′ułtga⁰.   Ada g·îk t!ᴇpxā′⁰dᴇ mᴇdī′⁰kgᴇ ya′dzᴇtga⁰.
Nin!ī′ hats! ha-lū′⁰lg·îdᴇt ā txan!ī′ sᴇm-g·ig·a′dᴇm Ts!ᴇmsia′n.
Nin!ī′ wâ′idᴇt ā ła lū′⁰lg·îdᴇm sa′mit ā nᴇ-sa′mi wī-t!a-
mᴇdī′⁰gᴇt.   Ada wulā′⁰yîn nᴇ-su-wā′m sᴇm′â′g·ît a txan!ī′
g·a′dᴇt.   Nin!ī′ gant wulā′idᴇ g·a′dᴇ wā′⁰tga⁰.

15   Ada k!a-ā′msgᴇ sga-na′gᴇ dzô′xt gᴇsgᴇ ts!ᴇm-K-lū′sᴇm=
sga⁰.   Gaks, wul sa-g·ô′ła dzᴇmdza′mdᴇt, ada ła ga′udi
txan!ī′ nᴀ-hała′ldᴇdᴇt; ada ła sagait-g·îsi-yîlya′ltgᴇ lâ′igᴇt
ā lᴇp-ha′bᴇ nᴇ-lax-qal-ts!ᴇpts!a′pt; txan!ī′ Ts!ᴇmsia′n dī lu-
yîlya′ltgᴇt, at ha′bᴇ n-dī-lᴇp-qal-ts!a′pt ā Mᴀxłᴇ-qxā′ła; ada
20   dī-lᴇp-wā′l G·îtxā′ła dī-lᴇp-ha′bᴇdᴇ n-dī-lᴇp-qal-ts!a′pt gᴇsgᴇ
Lax-alā′n.   Ada wagait-uks-mô′xgᴇs Waxayā′⁰k a′sgᴇ łgu-
q!ałā′⁰ntgᴇtga⁰ asgᴇ n-txalā′ntga⁰.

Ada k!ᴀ-k!uł-na′ksgᴇ wā′ltgᴇ, gaks, wul dᴇ-txal-iā′⁰sgᴇ
ama wā′ls Waxayā′⁰k a′sgᴇ spagait-g·a′tga⁰ a′sgᴇ G·îtxā′ła
25   ts!u lᴇks-ts!a′pga⁰.   Ada k!uł-hidū′⁰t gᴇsgᴇ txan!ī′ wul-
dzᴇxdzô′xdᴇt a′sgᴇ sᴇmgal wula dza′bᴇt.   Nin!ī′ hidū′⁰m
g·a′dᴇt.   Wai, k!ᴀ-ā′mᴀ wā′l gᴇsgᴇ lᴇks-lax-iū′⁰pga⁰, ada
wul ła ksᴇ-laxla′xsgᴇ łgū′⁰łgᴇs Waxayā′⁰k łgu-y!ū′⁰taga⁰.
N!ī′⁰sgᴇ ła ᴀl sᴇm-gū′⁰msᴇmga⁰, ła g·îk man-ga-la′gasgᴇ
30   la′kga⁰.   Adat tgu-wa′n łgu-q!ałā′⁰ntgᴇt a′sgᴇt lᴇsā′⁰lsgᴇ
sga-t!â′xłgᴇsgᴇ hmmᴀn-l!ī-yā′⁰gᴇsgᴇt′ în sᴇ-wulī′⁰n t!ī′⁰bᴇnt

were hungry again. They were starving. Then they heard the news that the G·îtxā′ła were camping at their olachen-fishing camp. Then they went to those who, it was said, had salmon in their canoes, and fresh meat. Therefore they came to buy meat, and the little brothers-in-law sold the meat.

Then Potlatch-Giver went up again into the woods, and he killed two bears. He gave one to the eldest one, and distributed one among the three (other) brothers-in-law. Next morning he went again and killed two grizzly bears. Then he invited to a feast all the chiefs of the Tsimshian. Those are the ones whom he invited in, and whom he feasted with the meat of the bears and of the large grizzly bears. Then he made known his chief's name to all the people. Therefore the people knew his name.

They camped for a good while at Nass River. Behold! at once they tried out the olachen-oil; and when they finished what they had been working at, they all returned down the river and started to go to their own towns, all the Tsimshian; and they also returned to their own town at Metlakahtla; and the G·îtxā′ła also did the same: they started to their own town at Lax-alā′n. Then Potlatch-Giver went out to sea aboard (the canoe) of his little brothers-in-law to those whom they had left behind.

He was there for some time; and behold! Potlatch-Giver's wealth increased among the G·îtxā′ła, although they were a strange tribe. Then his fame spread among all the camps, because he was a great hunter. That was his fame among the people. He was very rich in the strange country. Then the child of Potlatch-Giver was born, a little boy.

When it was mid-winter, they piled up a fire, and his little brothers-in-law sat around it, talking about the diffi-

ā lax-lâ͑ᵒbᴇt. Sᴇmgal t!â′xℓgᴇdᴀdᴀ ts!ᴇr gâ͑ᵒbᴇt dᴇm wula
uks-g·ô′ℓga⁰. Nin!ī′ sᴇm-ā′m hiā͑ᵒgusgᴇ ha′utga gwa⁰;
gana ha′us Waxayā͑ᵒkga⁰ sᴇm'â′g·îtga⁰: "Nā͑ᵒt, am-sa-mᴀn-
sga-dâ′ēg·înℓ n-nā′i ā nᴇ-ha′usᴀm, ada dᴇm txa-nā͑ᵒkᴇm
5 mᴀn-bā͑ᵒyut ā lax-lô͑ᵒbᴇ nᴇ-ha′usᴇmt." Gan sa-sagait-
ha′usgᴇ ℓgu-q!aℓā͑ᵒntgᴇtga⁰: "Wai, wai, mᴇ dzᴇ mô′xgᴇna
k!am ā dzᴇ g·its!ī͑ᵒp dᴇm nī͑ᵒdzᴇm mᴇ dᴇm mᴀn-bā͑ᵒ lax
ha-l!ī-dâ′ t!ī͑ᵒbᴇnt." Adat wul anâ͑ᵒxtga⁰.

Da sᴇm asī aa′ks-yā͑ᵒgusgᴇ dᴇm wul dzī′ustᴇga⁰, dᴀ ᴀl
10 haldᴇm-g·ô′ℓgᴇ ℓgu-q!aℓā͑ᵒntgᴇtga⁰. Txālpxs gᴇsgᴇ qaxsâ͑ᵒt=
ga⁰. Ada sī͑ᵒlg·îtgᴇ wul mô′xgᴇs Waxayā͑ᵒkga⁰. Nin!ī′s=
gᴇ g·ap hasa′xtgᴇ dᴇm wul mô′xgᴇtga⁰. Da wula uks-
ℓâ͑ᵒltgᴇtga⁰, sagait-k!ᴇ′rᴇlgᴇ uks-ℓâ͑ᵒltgᴇtga⁰ asgᴇt l!ī-gugū͑ᵒs=
gᴇ lax-ha-l!ī-t!a t!ī͑ᵒbᴇnga⁰. Wagait g·iā͑ᵒksgᴇ wul t!ā͑ᵒtga⁰.
15 Nin!ī′ g·ap-wā͑ᵒdᴇ gu lax-lô͑ᵒbᴇ gwa⁰ ha-l!ī-t!a t!ī͑ᵒbᴇn.
Ada ℓa sᴇm lᴇbagait-sga-t!ā͑ᵒ g·a′mgᴇt da alu-t!ā͑ᵒgᴇ wul
t!ā͑ᵒsgᴇ lax-lô͑ᵒp gᴇsgᴇ wagait-dâ͑ᵒga⁰. Ada wul sᴇm lu-
qa′unsgᴇm lu-wā′idat ℓat txal-da͑ᵒlp!ᴇn lax-lô͑ᵒbᴇt, gaksta,
k!uℓ-wā͑ᵒlt sᴇm-l!ī-hô′ltgᴇdᴇ t!ī͑ᵒbᴇnt.
20 Ada ts!ū′nᴇ-l!ī-hë͑ᵒtgᴇs Waxayā͑ᵒk ā lax-g·i-ts!â′ɡᴀ xsâ͑ᵒ
ℓgu-q!aℓā͑ᵒndᴇt, guldᴇm-qa′odi da dᴇm gô′sdᴇt l!ī-qa′wundᴇ
txan!ī′ nᴇ-gus-sᴇ-wulī͑ᵒnsgᴇtga⁰. Hô′yadᴇ n-nā͑ᵒt; adat gā͑ᵒ
nᴇg·a′t!ᴇm t!ū͑ᵒtsgᴇt dîℓ nᴇ-hakda′ktga⁰. Adat g·îk lagax-
yîkyū͑ᵒtga⁰ gū͑ᵒp!ᴇldᴇ ntᴀ-huwā′ldᴇt. A′mksa qô′ldzᴇgatgᴇ
25 nᴇ-wᴀ′sgᴇtga⁰. Ada sᴇm awus-hë͑ᵒtksᴇdᴇt. Ada ℓa mᴇn-
txa-hô′ksgᴇsgᴇ xsâ′' gᴇsgᴇ gâ͑ᵒpga⁰, ada ℓa txal-a′xℓgᴇdᴇt,
da sᴇm-uks-gô′s gᴇsgᴇ ts!ᴇm-xsâ͑ᵒga⁰. Ada sᴇm mᴇn-
g·ipā′yîkt gᴇ′sgᴇ lax-lâ͑ᵒpga⁰. Sa-lu-tgwa-gagā′wundᴇ n-ntᴀ-
huwā′lt asgᴇt gū͑ᵒsgᴇ t!ī͑ᵒbᴇnga⁰. Adat g·îk wul amg·a′ℓgᴇdᴇ
30 na-ga-ts!ā′u t!ī͑ᵒbᴇnt. Adat ℓat lu-q!a′gan txan!ī′ t!ī͑ᵒbᴇnt.
Ada na-ga-ts!ā′udat' în tgi-dᴇ-g·â′ℓᴇ ha-wā′lt āt uks-ha′bᴇ
lax-a′ksᴇt.

Wäi, ℓa ga′udi wā′ltga⁰, ada wul tgu-iā͑ᵒt gᴇsgᴇ wul
lâ͑ᵒsgᴇ nᴇ-ga-xsâ͑ᵒ ℓgu-q!aℓā͑ᵒntgᴇtga⁰. Gakstatnā͑ᵒ ℓa ᴀl

culties of the sea-lion hunters in going up the rocks. It
is very difficult on account of the great waves going
seaward. While they were speaking about this, Chief
Potlatch-Giver said, "My dear, maybe I have to put on
only my snowshoes at (the place) you are talking about.
I'll put on my snowshoes, and I'll run up the rocks you
are talking about." Therefore all his little brothers-in-law
said together, "Oh, go aboard with us, and to-morrow
we will see how you go up the sea-lion rock." He agreed.

Early, when morning came, the little brothers-in-law
arose and started in their four canoes. Potlatch-Giver
was aboard with the eldest one. That was the one who
desired him very much to be in his canoe. They started
out together, and steered for the sea-lion rock. It was
way out to sea. They came right to the rock where the
sea-lions were. When the sun was right in the middle
of the sky, the rock was there distinctly in the distance.
Then they paddled as strong as possible [emptied out
paddling]; and when they were near the rock, behold!
it was full of sea-lions.

Then Potlatch-Giver stood up in the bow of the canoe
of his brother-in-law, ready to jump, and he had all his
hunting-clothes on. He wore his snowshoes and held his
lance and his bow, and he wore on both sides around
his neck two quivers. He had his blanket around his
shoulders. Then he stood ready. When the canoe went
up with the wave, and came near, he jumped out of the
canoe. He flew up the rock, and he finished all [around]
his quivers shooting the sea-lions, and he speared several
sea-lions. He had killed all the sea-lions. Several jumped
down with the arrows and rushed into the water.

After he had done so, he went about to where the
canoes of his little brothers-in-law were. Behold! how-

wagait-dzaḡam-dā′uɫsɢe ne-wul mô′xɢetga⁰ asɢet sa-kᵘda′x=
setga⁰ asɢe wī-lax-lô′⁰pga⁰, a wul semgal dzâ′⁰xsɢe sī′⁰lgitga⁰.
Ada ʌl k!a-tgu-llâ′kse galtsxa′nt′ în bebā′⁰detga⁰. Ada
saḡau-hë′⁰tɢes Waxayā′⁰k ɢesɢe ne-lax-ô′sɢe lô′⁰pga⁰; a′ɫɢe
5 xsta′ltɢetga⁰. Ada txan!ī′ ha′usɢet gulâ′nem ɫgu-q!aɫā′⁰nt=
ɢetga⁰ asɢet gun-mô′xɢetga⁰. Ada haḡul-ha′utga⁰. "Ndô⁰,
dzaḡam-ga-da′uɫsem ɫa ā′m wul l!ī-t!ā′⁰yūt."

Ada wul dī-dzaḡam-dā′uɫsɢe ne-aniā′⁰sɢe sī′⁰lg·ît ɢesɢet
kᵘda′xsetga⁰. Ada am-g·îna-qalbē′⁰ltɢet′ în bebū′⁰detga⁰.
10 Ada ɫa g·îk ā′msɢe sga-na′kt da g·îk k!uɫ-dā′uɫɢe ne-g·îk
aniā′⁰tga⁰. Ada ā′ɫɢe dī t!ēlt malem kᵘda′xsetɢe ts!uwā′n=
g·idem ɫgu-q!aɫā′⁰ntga⁰. Lā wul txal-g·â′kstga⁰. Ada ɫā
dem lu-dā′uɫsɢe g·amk ɢesɢe sga-na′ksɢet bebū′⁰detga⁰.
Hasa′xtɢe demt mô′g·ʌntga⁰. Ada wul ha′utga⁰: "Nā′⁰t,
15 ndô⁰ dzaḡam-dā′uɫent," da-ya′ ɢesɢet′ în bebū′⁰detga⁰. "Ła
ne-wulā′i g·ap-sɢe′r qâ′⁰den ā k!â′i ā me-sī′⁰p!enut. Ada
ʌl g·ap-dā′uɫa sī′⁰lg·îdem wa′k·ent a k!â′i."

Ada k!a-gam wī-ha′utɢesɢe ts!uwā′ng·îtga⁰. Ada sem
haḡul-dzaḡam-dā′uɫga⁰. Ada ɫa lebaḡait l!ī-k!â′⁰lt ɢesɢe
20 lax-lô′⁰p ɢesɢe wagait-g·iā′⁰ksɢe. A′ɫɢe la′kdeɫ dem wul
g·a′mkset. A′ɫɢe yā′wuxɢet. L!ī-t!ā′⁰t ɢesɢe wī-ā′⁰tɢet.
Ła ganɫā′⁰ɢet, da wula haldem-bā′⁰tga⁰. Adat ts!â′⁰ts!e
ne-hawā′lda lu-ma′xsɢet ā t!ī′⁰bent. Adat hâ′⁰n k!e′relde
nta-hawā′ldet. Nin!ī′ ɫa g·îk hū′⁰p!el, ada wul nâ′⁰kedet,
25 ada ɫa xstâ′⁰xdet.

Ada ɫa se′relɢe ā′⁰tɢet, da gwā′ntɢe bā′⁰sɢet ɫa ʌʌ′ks-
yā′⁰gwa dzī′uset da gwā′ntɢe wī-lē′ksem bā′⁰sɢet. Adat
sem l!ī-gū′⁰ wī-lax-lô′⁰bet, l!ī-g′an-nne-wā′⁰da gâ′⁰bet ā n
lax-ô′ ha-l!ī-ta t!ī′⁰ben. Ada l!ī-g·a′ksɢet ɢesɢe xē′⁰xga⁰.
30 Adat wul bʌ′ts!entɢet Waxayā′⁰kɢe sgan-t!ū′⁰tsɢedet ā
lax-lô′⁰p, ā ne-sem-wagait lax-wa′det, adat lu-na-ɫâ′⁰ldet dîɫ
nʌ-ha-kᵘda′kdet dîɫ txan!ī′ ne-hawā′ldet. Adat sa-sga-
hahā′⁰yîn ga′utsxande hawā′lt ā ne-ts!uwā′ntga⁰. Ada wul
gô′it!eks neɡwā′dem ts!ū′⁰tsdet. Adat k·!îna′m ne-wa′sedet.

ever, the one aboard of which he had been had started ashore and left him on the big rock, because the eldest one was much ashamed; but three were floating about, waiting for him. Then Potlatch-Giver stood on the edge of the rock and did not say anything. All his three brothers-in-law said that he should come aboard. He said softly, "Go ashore and let me stay here!"

Then the one next to the eldest left him and went ashore, and two canoes were left waiting. After a little while, the next one went away; but his youngest brother-in-law was not in a hurry to leave him, and drifted about near by. He waited a long time, until the sun was about to set [go in]. He desired to take him aboard. Then he said, "My dear, do go ashore!" Thus he said to the one who was waiting. "I know that your heart lies rightly towards me, that you love me; but your eldest brother has really left me."

Then the youngest one only cried, and he left him, slowly going towards the shore. Then he staid all alone on the rock way out to sea. He had no fire to keep him warm. He had nothing to eat. He sat up all night. When morning came, he arose. Then he pulled out his arrows, which were in the sea-lions, and he filled one of his quivers. When night came again, he lay down and slept.

At midnight a wind arose; and as morning came, a strong gale arose and blew against the great rock. The waves dashed over the sea-lion rock, and the top was covered with foam. Then Potlatch-Giver put up his lance on the rock, and at the very top he put on to it his bow and all his arrows, and he placed one arrow across the top. Then his father, the bird, came and gave him his blanket. Therefore he sat on the top of the lance and on what he had put end to end on it. That is what he

Nin!ī′ gan sa-l!ī-t!ā′⁰t gᴇsgᴇ nᴇ-ts!uwā′n sgan t!ū′⁰tsgᴇt gu
na-lu-nᴀ-łâ′⁰ldᴇt. Nin!ī′ wul l!ī-t!ā′⁰tga⁰. Wai, ła wī-sa-
g·a′ksga⁰, adat ha′ts!ᴇksᴇm sagait-dô′gᴀ nᴀ-ha-wulā′⁰watga⁰.
Gū′⁰p!ᴇlgᴇ ā′⁰tk ada gū′⁰p!ᴇl sa sga-na′ga wāl bā′⁰sgᴇt.

5   Ada sᴇm w!ī-sa g·aks ā ła ga′udi xē′⁰gat. Ksᴇ-gwā′ntgᴇ
g·a′mgᴇt ā lax-hᴀ′t, gan da′wula nâ′⁰kᴇs Waxayā′⁰kgᴇ
asgᴇ wul su-nā′⁰łga⁰, da ła xstôxt da sᴇmt p!ī′⁰łᴇnt g·a′tga⁰
ā ha′utga⁰: "Wâ′⁰nt yā′⁰yut," da-ya′gᴀ n!axn!ō′itga⁰; gana
sᴇm-sa-haldᴇm-bā′⁰tga⁰, ada k!uł-tgu-nī′⁰tsgᴇdᴇt. A′yin,
10 a′łgᴇt nī′⁰ł lîg·i-gâ′⁰, a′m-ksa wī-lax-lô′⁰pgᴀ⁰. Ada g·îk lax-
lô′⁰pga⁰. Ada g·îk wul ha′ts!ᴇksᴇm nâ′⁰kᴇtga⁰ ha-l!ī-gâ′dᴇ
dzᴇ ksᴇ-wô′xt.

Ada ha′ts!ᴇksᴇm g·îk xstôxt, adat n!axn!ō′⁰ wul ła g·îk
ha′ts!ᴇksᴇm gô′it!ᴇkst dat g·îk p!ī′êłᴇnt ła gū′⁰p!ᴇlł wālt:
15 "Wâ′⁰nt yā′⁰yut," da-ya′ga⁰. Adat sa-g·an-t!ā′⁰ nᴇ-wa′sᴇdᴇt
at k!uł-nī′⁰ tgu-kᵘdū′⁰n wul nâ′⁰kᴇdᴇt. A′łgᴇ gâ′⁰ł nī′⁰dzᴇt,
ada wul g·îk ha′ts!ᴇksᴇm nâ′⁰kᴇt łā k!ulē′⁰ł wā′ltga⁰. Adat
sa-galksᴇ-k·!ī′⁰ts!ᴇl nᴇ-gus-iā′nidᴇt. Nin!ī′ wul galksᴇ-nī′⁰=
tsgᴇtga⁰. Ada ᴀ′lt la′⁰gul-ts!a′lt ā nᴇ-wa′sgᴇtga⁰. Ada al
20 galksᴇ-nī′⁰tsgᴇt gᴇsgᴇ nᴇ-wul-nᴀ-q!a′ga nᴇ nᴀ-k!ī′⁰ts!ᴇltga⁰.
Ada sᴇmt lī′⁰łᴇ dᴇm wul wā′⁰tgᴇt' în bᴇp!ī′⁰łᴇntga⁰.

Ada ha′ts!ᴇksᴇm g·îk wā′⁰ltga⁰. Ǥakstatnā′⁰, łgu-wuts!ī′⁰n
ła gun-bā′⁰t gᴇsgᴇ awā′⁰ wul nâ′⁰kᴇs Waxayā′⁰kga⁰. Adat
g·îk p!ī′⁰łᴇndᴇt ā ha′udᴇt: "Wâ′⁰nt yā′⁰yut," da-ya′ łgu-
25 wuts!ī′⁰nga⁰. Ada sa-łukłi-dā′ułt gᴇsgᴇ nᴇ-miā′n mᴀn-
k·â′⁰xdᴇt ā gu′i⁰t. Nin!ī′ gana haldᴇm-bā′⁰tga⁰. Ada gun-
iā′⁰t gᴇsgᴇ nᴇ-wul-t!a′ła k·â′xdᴇt, adat sᴀ-hasbᴀ-p!ē′⁰galdᴇt.
Ǥakstatnā′⁰, nᴇ-ts!uwā′n ga-nā′⁰xstᴇ wul sᴀ-lu-tgi-hē′⁰tgᴇtga⁰.
Ada′ wula sagait-ha′u txan!ī′ g·a′da lu-wa′nt gᴇsgᴇ ts!ᴇm-
30 ts!a-wā′lpga⁰. "Wāi, ła ts!ī′⁰ndᴇt." Adat wul ba′łᴇ sga′ntga⁰
a dᴇmt t!ā′⁰dᴇt ā na-stâ′⁰ wā′lbᴇt ā dzôga-la′gᴇt. Ada
wul lu-tgi-yā′⁰t at tgi-yā′⁰kᴇ lax-ga-nā′⁰xsᴇt.
Ada sᴇm-hī-t!ā′⁰t gᴇsgᴇt wul t!ā′⁰dᴇtga⁰ da ᴀ′l sa-gun-

sat on. When a great calm suddenly came, he again took off his hunting-tools. For two nights and two days the gale was blowing.

Now it was very calm, and the foam was gone. When the sun rose [touched outward], Potlatch-Giver lay down, for he was tired. While he was sleeping, a person poked him, and said, "My grandfather invites you in." Thus he heard some one say. Therefore he arose and looked about. No, he did not see anything, only the great surface of the rock, and again the surface of the rock. He lay down again, and thought he had dreamed.

He slept again, and again he heard something coming; and it poked him, and said again, "My grandfather invites you in." Thus it said. Then he suddenly took off [struck over] his blanket and looked about where he was lying. He did not see anything, and he lay down again, doing so the third time. Then he made a hole through his mink blanket and looked through it, and he wrapped his blanket around his face. Then he looked through at the place where he had made the hole. Then he waited until the one came who had poked him.

It happened again. Behold! a little mouse came towards the place where Potlatch-Giver was lying. It poked him, and said, "My grandfather invites you in." Thus said the little Mouse. Then it went away under (ground) at the base of a bunch of grass there. Therefore he arose and went to where the bunch of grass was, and pulled it out. Behold! the top of a ladder stretched down in (the ground). Then all the people who were in the house said, "Oh, now he has entered!" Then they spread out mats for him to sit down on one side of the house close to the fire. He went down into the house on the ladder.

As soon as he sat down where they made him sit, the

bā'⁰gɛt Ksɛm-wuts!ī'⁰nga⁰ asgɛ awā'⁰tga⁰. Adat gɛ'rɛ=
daxtga⁰: "Nā'⁰t, a'ł mɛ wulā'idi gut' în-wulā'⁰gun ā gwa'⁰?"
da-ya'gɛt Ksɛm-wuts!ī'⁰ngɛ as n!ī'⁰t; t gɛ'rɛdaxtga⁰, gana
ha'utga⁰: "A'yîn." Nin!ī'⁰sgɛ gan g·îk ha'ts!ɛksɛm ha'utga⁰:
5 "Wai, nā'⁰t, sa-dô'ga nɛ-gan-ts!ɛm-mū'⁰n, ada mɛ txā'⁰lgɛt,
a wul n dɛm dô'xdɛt." Ada wul wā'lt gɛsgɛ ha'us Ksɛm-
wuts!ī'⁰nga⁰.

Ada wul k!uł-lu-tgu-nī'⁰tsgɛs Waxayā'⁰kga⁰. Ģakstat,
nī⁰ wul lu-ma'xsgɛ nɛ-hawā'lt gɛsga wī-lu-dza'ga-dâ'⁰t gɛsgɛ
10 ts!ᴀ-wā'lpga⁰. Ada g·îk ha'ts!ɛksɛm ha'us Ksɛm-wuts!ī'⁰n=
ga⁰: "Qal-ts!a'bɛ t!ī'⁰bɛnī⁰ ła gu gwa⁰. Ada nin!ī' gwai
wā'lbɛ sɛm-â'g·idɛt. Nin!ī' nɛ-hawā'n gu k!uł-lu-ma'xsgɛt
gɛsgɛ txan!ī' g·a'dɛt; g·ap-txa-wā'ltgɛ qal-ts!a'bī⁰, k!wā'⁰tgī⁰
ā nɛ-hawā'n. Adat mᴀ'łɛ g·ap-x-ha-sī'⁰pksɛdɛt lu-q!a'ga
15 g·a'dɛt."

Adat naxnō'⁰dɛt Waxayā'⁰k wul wī-sā'ldzɛgɛ ts!ᴀ-wā'lbɛt.
Nin!ī' gant gɛ'rɛdaxdɛt Waxayā'⁰kgɛ k!â'⁰ldɛ nɛ-xā'⁰tksɛ
sɛm'â'g·ît gū'gɛ t!ɛl-g·a'dɛtga⁰. Ģana ła łē'⁰xgɛsgɛ yā'=
wɛxgɛtga⁰, ada mᴀ'łɛ dɛs dɛp gwa'⁰i t wulā'i dɛ-mâ'⁰tgɛ
20 nɛ-wulax-ha-sī'⁰pksɛt, nin!ī' nɛ-wā'nsɛm, da-ya'ga⁰. Ģan
sɛm lu-am'ā'msgɛ qa-gâ'⁰tsgɛ txan!ī'sgɛ t!ī'⁰bɛn ā łat
naxnō' ha'us Waxayā'⁰k a'sgɛ dɛmt dɛ-lɛmâ'tgɛ nɛ-gax-
ha-sī'⁰pksɛt.

Ada wula sɛ-t!a'⁰mᴀs Waxayā'⁰kgɛ ks-gâ'gᴀm sɛm'â'g·ît=
25 gɛt wult ts!ô'⁰ts!ᴀ nɛ-hawā'lt. Ła ksɛ-a'xłgɛt, ada wula
mâ'⁰tgɛt a nɛ-sī'⁰pgɛdɛt. Ada wul lu-tgu-yā'⁰t gɛsgɛ ts!ᴀ-
wā'lpga⁰ asgɛt ksɛ-ts!â'⁰ts!ᴀ nᴀ-hawā'ldɛt; dîł g·ap-txan!ī'
qal-ts!a'bɛt, ada wul k!a'pxa lɛmâ'⁰tgɛt gɛsgɛ nɛ-x-ha-sī'⁰p=
ksɛtga⁰. Ada txan!ī'sgɛ t!ī'⁰bɛngɛt' în-sī'⁰p!ɛns Waxayā'⁰k=
30 ga⁰, a wult dɛ-lɛmâ'⁰tgɛt gɛsgɛ nᴀ-x-ha-sī'⁰pksɛtga⁰. Ada
k!a-ā'm sga-na'ga lu-t!ā'⁰t gɛsgɛ nɛ-wā'lpsgɛ t!ī'⁰bɛnga⁰.
Wai, dɛm k!a-sgô'ksɛm gwai dᴀ wula wā'ls Waxayā'⁰k.

Mouse-Woman came to him, and asked him, "My dear, don't you know who does this to you?" Thus said the Mouse-Woman to him, questioning him; therefore he said, "No." That was why she said again, "Oh, my dear! take off your ear-ornaments and throw them into the fire, because I want to take them." Then he did what the Mouse-Woman said.

Then Potlatch-Giver looked about around in the house. Behold! his arrows were sticking [across] in the great house. Then the Mouse-Woman said again, "This is the town of the sea-lions, and this is the house of the chief. Those are your arrows which stick [stand] about in all people. Really this happened to the whole town. They are suffering [lost] on account of your arrows. They say that they really die of an epidemic."

Then Potlatch-Giver heard the people in the house groaning. Therefore Potlatch-Giver questioned a slave of the chief who served food. When he had finished eating, he told them that he knew how to cure the epidemic that they [you] had. Thus he said. Then all the sea-lions were good at heart on account of what they heard, what Potlatch-Giver said, that he could cure the epidemic.

Then Potlatch-Giver began first with the chief and pulled out his arrow. When he got it out, he was saved from his sickness. Then he went about in the house among the people, and pulled out his arrows; and really all the people [every one] were saved from the epidemic. Then all the sea-lions loved Potlatch-Giver because he had saved them from the epidemic. He staid for some time in the house of the sea-lions. Now we will go no further with what Potlatch-Giver did.

Sᴇm hī-sᴇ-g·a′ksgᴇ wī-bā′⁰sgᴇt.   Ada wula wā′la txalpx=
dâ′ldᴇ łgu-q!ałā′⁰ndgᴇtga⁰ hasa′xtgᴇ dᴇmt ts!ᴇla′yusgᴇ lax-
lô′⁰pga⁰ ā dᴇmt nī′⁰ dᴇm dᴇdū′⁰lst lîg·i-dza′ksgᴇ łgu-q!ałā′n=
tga⁰.   Nin!ī′ gan haldᴇm-g′ô′ît gᴇsgᴇ ła g·îk gạnłā′⁰k a
5 dᴇmt l!ī-ha′bᴇ lax-lô′⁰pga⁰.   Ada ła l!ī-ma′xsgᴇtga⁰, ada
a′łgᴇt wā′⁰t; gan ha-l!ī-ga-gâ′⁰tgᴇ dzᴇt sa-ô′iteł gô′⁰p asdᴇ
ndᴀ-wī-ts!ᴇ′r sdᴇ-gô′⁰p dᴇsdᴀ sa′da ndᴀ-wī-bā′⁰sgᴇda⁰.   A′da
ha′ts!ᴇksᴇm dzagam-lu-yîlya′ltgᴇtga⁰.   Gani-wula wi-hā′ut=
gᴇsgᴇ naks Waxayā′⁰kga⁰ a wul dza′gᴇ na′kstga⁰.   Txan!ī′
10 gạnłā′⁰gᴇt łat g·îk wa′li łgū′⁰łgᴇt at dᴇ-gâ′⁰dᴇt gᴇsgᴇ g·îl-
hau′liga⁰ asgᴇ wī-ha′utgᴇtga⁰ lu-da′bᴇdᴇ sa.   G·ap-hū′⁰p!ᴇl
ła g·îk ts!ī′⁰ntga⁰.

Wai, ła dᴇm g·îk ha′ts!ᴇksᴇm g·îk ya′ltgᴇm dᴇs Waxa=
yā′⁰k.   Da sᴇm txal-iā′⁰t sī′⁰p!ᴇndᴇ miā′n t!ī′⁰bᴇn dîł txan!ī′
15 n-ts!a′ptga⁰.   Nī, ła k!ᴇ′rᴇldᴇ sa′, da wᴇ-g·a′tgᴇt Waxayā′⁰k
da nakst dîł łgū′⁰łgᴇt.   Nin!ī′ gant ma′łᴇt gᴇsgᴇ miā′n
t!ī′⁰bᴇnga⁰.   Nin!ī′ gan ha′usgᴇ sᴇm′â′g·îtga⁰ asgᴇ nᴇ-
ā′lᴇksᴇtga⁰: "Ndô′⁰sᴇm ma′łᴇ gwā′sgu dᴇs G·îlᴇks-qal-â′sgᴇm
xsâ′⁰," da-ya′gᴇ sᴇm′â′g·ît gᴇsgᴇ wī-ā′lᴇksᴇtga⁰.   Ada wul
20 ga-dā′ułtga⁰.   Ła gatgô′it!ᴇksga⁰, da wul ha′ut gᴇsgᴇ
sᴇm′â′g·îtga⁰: "Qala′kdᴇga′dᴇ xsâ′⁰ n dᴇm gwā′sgᴇn."

Ada g·îk wul ha′ts!ᴇksᴇm ha′utga⁰: "Ndô′⁰, mᴀ′łᴇ
gwā′sgu dᴇs G·îlᴇks-mᴇ-t!ī′⁰bᴇntk ał xsâ′⁰."   Da g·îk ga-
dā′ułtga⁰.   Nī′ ła g·îk gatgô′it!ᴇkst, ada g·îk ha′utga⁰:
25 "Sᴇm′â′g·ît, g·îk qala′kdᴇgadᴇ xsâ′⁰ n dᴇm gwā′sgᴇn."
Nin!ī′ nᴇ a′l wul nᴀ-ma′xsgᴇ nᴀ-hawā′ls Waxayā′⁰kgᴇ nᴀ-
gạgal′â′⁰sᴇ t!ī′⁰bᴇnga⁰.
Nin!ī′ gan ha′usgᴇ sᴇm′â′g·ît gᴇsgᴇ nᴇ-ā′lᴇksᴇtga⁰:
"T!ᴇm-gā′⁰ nᴀ-lep-xsâ′yut.   N dᴇm gwā′sᴇ łgū′⁰łgu dîł nᴇ-
30 gan-p!a′lg·îxsgᴇt."   Ada wā′lsgᴇ nᴇ-ā′lᴇksᴇsgᴇ sᴇm′â′g·îtga⁰.
Adat wul tgi-yā′⁰tgᴇ nᴇ-ā′lᴇksᴇtgᴇ wī-qal′â′sᴇm t!ī′⁰bᴇn dîł

As soon as the great storm subsided, the four brothers-in-law desired to visit the rock to see whether their brother-in-law was dead or alive. Therefore one morning they arose and went to the rock. They stood on it, but they did not find him. Therefore they thought that the waves had knocked him off, when the great waves went along all day during the great storm. Then they returned to the shore. The wife of Potlatch-Giver cried all the time because her husband was dead. Every morning she carried her child on her back and went with it into the woods, crying all day long. And when it was really dark, she entered again.

Now we will return again to Potlatch-Giver. The love of the master of the sea-lions and of his whole tribe increased very much. One day Potlatch-Giver was homesick for his wife and child. Therefore he told the master of the sea-lions. Therefore the chief said to his attendants, "Go and say that I want to borrow the canoe of Self-Stomach (All-Stomach)." Thus said the chief to his attendants. Then they left. When they came (back), they said to the chief, "He says the canoe that you want to borrow is cracked."

Then he said again, "Go and tell Self-like-Sea-Lion that I want to borrow his canoe." They went again; and when they came again, they said, "O chief! the canoe that you want to borrow is also cracked." The arrows of Potlatch-Giver stuck in the stomachs of the sea-lions.

Therefore the chief said, to his attendants, "Take my own canoe to the fire. I will loan it to my son, and also my ballast." Then the attendants of the chief did so. His attendants took down a great sea-lion's stomach

gūˀᵒpǃEltgE nE-gan-pǃa′lg·îxsgEtga⁰. Ada wula yā′ˀɫEmxs
Waxayā′ᵒkga⁰: "ME dEm tsǃī′ᵒnt a wī-tsǃEm gạl-â′sEt, ā ɫa
Al qa′udi tsǃElEm-tǃā′ɫa gan-pǃa′lg·îxsgEt, ada mE dEm lEp-
sga-da′kɫt ā nA-tsǃElEm-yā′ᵒkEn. Wai, dzE da′ ɫa dEp
5 g·ig·â′ᵒksEnt dEm ada′ wul ha′unt: 'G̣axbElgalatk (?)' dEm
da-m-ya′nt. ME dzE da′ ɫa g·a′lEksE dzE dzagam-a′xɫgEn,
ada mE dEm wul naxnō′ xstā′mgat wul ô′isgE g̣ô′ᵒp ā dzô′gạ
a′ksEt. Lax-a′usE dEmt wul wul'am-suwa′n (dE bā′ᵒskga⁰).
Ada mE dzE da′ ɫa g·a′lEksE dzE g·îna-tsǃī′ᵒkEn, mE dEm
10 ada′ wula sa-ɫu′ nE-sga-tsǃī′ᵒpǃEn, ada dEm wul ksE′rent,
ada mE dEm wul ha′tsǃEksEm g·îk sga-da′kɫdEt, ada mE
dEm g·îk g·ig·â′ᵒksEndEt, ada dEm wul g·îk ha′tsǃEksEm
ha′unt: 'Am-ū′ᵒks-gwôtk', dEm da-m-ya′nt." Wai, ɫa gau′=
dîsgE ha′usgE sEm'â′g·ît gEs Waxayā′ᵒkga⁰.
15   Ada wul tsǃī′ᵒns Waxayā′ᵒk gEsgE wī-tsǃEm-qal-â′sga⁰.
Adat lEp-sga-tsǃī′ᵒptga⁰. Adat wula gā′ᵒtgE nE-sEl-wā′ɫt=
gEsgE sEm'â′g·îtgE wī-qal-â′sga⁰, at g·â′ksEntga⁰. Ada wula
ha′us Waxayā′ᵒk gEsgE nE-wulat hë′ᵒdzEmxtga⁰: "G̣axbEl=
gala′tk (?)," da-ya′ga⁰. "Am-gaxbEl-gwA′tk," da-ya′ gEsgE
20 wī-tsǃEm-qal-â′sga⁰. Adat ga′lEksE ɫat wul'am-suwa′ndE
bā′ᵒsgEt ā g·îl-ha′ulit, adat nExnū′ wul aô′ksgE g̣ô′ᵒbEt ā
lax-a′usEt ā dzôgạ a′ksEt. Adat g·a′lEksE ɫa sA-g·îna-tsǃī′ᵒ=
kAtga⁰. Ada wult sa-ɫū′ᵒ nE-sga-tsǃī′ᵒpdEt, ada wul ksE′rE=
dEt. Adat g·îk ha′tsǃEksEm sga-tsǃī′ᵒptga⁰ ā nE-kᵘdō′ndEt.
25 Adat g·îk wula g·â′ksEntga⁰. Ada uks-hë′ᵒtgEt gEsgE
lax-a′usga⁰ asgE ha′utga⁰: "Am-ū′ᵒks-gwô′tk," da-ya′ga⁰.
Da Al ɫgu-uks-bā′ᵒsgEga⁰. Ada ɫa wul uks-hë′ᵒtgEtga⁰,
g̣aks, wul wā′ᵒtgEtga⁰.

   Ada wula bax-yā′ᵒtga⁰ asgE g·îl-ha′uliga⁰. Ninǃī′ sE-ā′m
30 hi-yā′ᵒdEt a spagait-ganga′nt da sEm-sa-lu-hô′ksdA tsǃEm-
mū′ᵒt a sEm-lu-xā′ᵒxsa wī-ha′utgEdEt. Adat g·îk naxnū′ᵒ
wi-ha′utgEm ɫgwâ′mɫgEt, gan sEm hagul-yā′ᵒdEt at gun-
gâ′ᵒt. G̣àkstatnā′ᵒ, na′kstA t'am wī-ha′utgEtga⁰. Ada wula

and two loads of ballast. Then he advised Potlatch-Giver, "Go into this great stomach; and when the ballast is in it, then tie it up yourself, when you have gone in. When the wind sets you afloat, then say, 'Blow me ashore, west wind!' Thus you shall say. When you feel that you reach the shore, then you will hear the noise when the waves strike the shore of the water. The wind will blow you ashore on a sandy beach. When you feel that you are left on the dry (ground), untie what has been tied across. Go out and tie it up again. Then set it afloat again, and say again, '(East wind,) drive it out to sea.' Thus you shall say." Then the chief stopped speaking to Potlatch-Giver.

Then Potlatch-Giver entered the great stomach, and he himself tied it up. Then the companions of the chief took the great stomach and set it afloat. Then Potlatch-Giver said what he had been told: "(West wind,) drive it ashore." Thus he said. "Only (west wind) drive it ashore." Thus he said to the great stomach. When he felt that the wind had blown it ashore inland, he heard the waves striking the sand on the shore of the water. Then he felt that he was left on the dry (ground). Then he untied what had been tied across, and he went out. He tied it up again [around], and he set it afloat again. Then it stood out seaward from the sandy beach, and he said, "(East wind,) drive it seaward." Thus he said. Then, however, there was a little wind seaward. When it stood out to sea, behold! it went away from him.

Then he went inland. While he was there among the trees, crying and weeping were in his ears. He heard also a child crying. Therefore he went slowly, and went near it. Behold! his wife was sitting there crying. He sat down near her, embraced her, and said, "Do not cry,

gun-t!ā'⁰t gᴇsgᴇ awā'⁰tga⁰ at k!uł-xłᴇm-yā'⁰gudᴇt asgᴇ ha'ut=
ga⁰: "G·îlâ' wi-ha'utgᴇn; łā' wula dᴇdū'⁰lsut. A'ł mᴇ łā'
wula ha-bᴇlbâ'ldu n-ntᴀ-ha-wula'⁰wada⁰?" — "Ā⁰," da-ya'gᴇ
na'kstga⁰. "Wai, dzᴇ bax-dô'gan nᴇ-xbī'⁰sdu dîł n-t!ax-
5 wa'nsdu dîł dahᴇ'rᴇsut."

Ła dᴇm hū'⁰p!ᴇlga⁰, da y!aga-yā'⁰sgᴇ hanā'⁰xga⁰. Ada
wul ts!ī'⁰nt gᴇsgᴇ awā'⁰sgᴇ ts!uwā'ng·idᴇm łᴇmkdī'⁰tga⁰.
Sᴇm-ganłā'⁰gᴇt da wula haldᴇm-bā'⁰tga⁰. Adat txa-dô'ga
nᴇ-ha-wula'⁰wa na'ksdᴇt, dahᴇ'rᴇsᴇt dîł t!ax-wa'nsᴇt. Nin!ī'
10 gant gᴇ'rᴇdaxdᴇ łᴇmkdī'⁰dᴇt: "Dᴇm nᴇ gâ'⁰ndu nᴇ-wā'n?"
Nin!ī' gant ma'łᴇ dᴇmt lᴇgū'⁰lardᴇt. Ada wul ksᴇ-dā'ułga⁰
at bax-gâ'⁰ g·îl-hau'liga⁰.

Adat ha'ts!ᴇksᴇm g·îk txal-wā'⁰ na'kstga⁰. Nin!ī' gant
g·îk gᴇ'rᴇdaxdᴇ na'kstga⁰: "At ama-nī'⁰dzᴇnī gu łᴇmkdī'⁰t=
15 gᴇn?" da-ya'ga⁰. Gan ha'usgᴀ hanā'⁰xga⁰: "A'yînt; a'mksa
ts!uwā'ng·idᴇt' în sᴇ-sᴀlᴀ-andᴇm-ha'utgut. Ada ła g·îk di
lᴇbā'lxsᴇdᴇ wa'k·adᴇt at wul sī'⁰p!ᴇnut." Wai, ada wula
wagait-bax-wā'lxst gᴇsgᴇ g·îl-hau'liga⁰. Adat wagait-wā'⁰
n-dzôga-t!ā'⁰t. Nin!ī' wul lô'gôm-dzô'xdᴇt. Ada wul sᴇ-
20 la'ksᴇtga⁰.

Ada wul ha'ut gᴇsgᴇ na'kstga⁰: "Ndô⁰, mᴇ y!aga-gâ'⁰ł
wunā'ya." Ada wula y!aga-dā'ułsga hanā'⁰xga⁰. Adat bax-
dᴇ-gô'it!ᴇksᴇ wī-wunē'ya. Ada wulat q!ô'tsdᴇt Waxayā'⁰kgᴇ
q!â'⁰tsxandᴇ am-ga'nt. Ada wult dza'pt ā sᴇ-n!ā'⁰xłdᴇt a
25 wul g'ap g·ik sᴇmgal huk dza'pdᴇt ā g·îłā'⁰dᴇt. Wai,
ada' wula hi-yā'⁰gut dzabᴇ sᴇ-n!ā'⁰xłga⁰. Su-g·a'ᵋwᴀn da
qa'wundᴇt, adat wulwulī'⁰l qam-t!ū'⁰tsᴇt ā nᴇ-ga-hak!â'⁰ sᴇ-
n!ā'⁰xłᴇm am-ga'ndᴇt, at sᴇ-t!ᴇst!ū'⁰tsgᴇdᴇt. Adat g·îk
wulwulī'⁰l a'kᴇsᴇt ā nᴀ-ga-bᴇnbᴇ'n nᴇ-sᴇ-n!ā'⁰xłdᴇt. Adat
30 wul y!aga-dô'xt gᴇsgᴇ ts!ᴇm-t!ā'⁰ga⁰. Adat wul hi-yā'⁰ksᴇsgᴇ
nᴇ-sᴇ-n!ā'⁰xłga⁰. Ada lu-hë'⁰tgᴇt gᴇsgᴇ ts!ᴇm-a'ksᴇt ā mᴇla-
l!ī-dâ'idᴇ ga-an'ô'ndᴇt ā mᴇła-k·!ā'⁰gᴇdga⁰. Ada wult gak=
gaba'xsᴇntga⁰, da al sᴀ-łałā'ntgᴇgᴇ n!ā'⁰xłga⁰. Ada wul
ga-dā'ułga⁰, sᴇm-xłna-mma'xs gᴇsgᴇ ts!ᴇm-t!ā'⁰ga⁰. Ada

I am still alive! Did you not keep my tool-box?" —
"Yes," said his wife. "Then bring up my box with my
adze and my hammer."

When it was going to be evening, the woman went
down and entered [near] (the house of) her youngest
brother. Very early in the morning she arose. Then
she took along her husband's tools, the hammer and adze.
Therefore her brother asked her, "What are you going
to do?" Therefore she told him that she was going to
burn them. Then she went out and went up inland.
She came to her husband again. Therefore he asked
his wife, "Have those who are your brothers looked after
you well?" Thus he said. Therefore the woman said,
"No, only the youngest one sympathizes with me; but
his elder brother hates him because he loves me." Then
they went way up inland, and they came to the shore of
a lake. There they camped, and he made a fire.

Then he said to his wife, "Go down for food." Then
the woman went down, and she came up with much food.
Then Potlatch-Giver chopped down a cedar-tree, and he
worked and made a killer-whale, because he was an expert
worker at carving. Then he began to work, and made
(another) killer-whale. When he had finished, he rubbed
charcoal on the backs of the killer-whales that he had
made out of red cedar, making them black. Then he
rubbed lime over the bellies of the killer-whales that he
had made. Then he took them down into the lake, and
the killer-whales which he had made began to float. He
launched them on the lake and put his hands on each
one. Then they began to swim : and suddenly the killer-
whales began to move. They went and dived in the lake.

wul sᴀ-la'bᴇɴdᴇt ā ga-bū'⁰tᴇt. Ada sᴀ-tgu·gô'ɫdᴇt ā man-
ta-gâ'gᴀ ɴᴇ-ga-bᴇ'ntga⁰; sᴀ-llâ'⁰ksᴇt ā dᴇ'rᴇdᴇt.

Ada wula uks-yā'⁰s Waxayā'⁰kga⁰ at wul'am-dô'xtga⁰.
Adat kᵘɫī-yîsya'tstga⁰. Adat ɪᴇgū'⁰lardᴇt. Adat sa-dᴇ-bā'⁰
5 txan!ī' wul ɪᴇks-g·ig·a'dᴇ ganga'nt. Ada ᴀl ɫa wula wā'l
naks Waxayā'⁰kga⁰, ɫa g·îk k!ᴇ'rᴇldᴇ bax-yā'⁰dᴇt, adat wul
pɫiā'r nakst ā ɫa g·îk uks-ɫâ'⁰ltgᴇ txan!ī' ɫgu-qaɫā'ntgᴇt a
dᴇmt g·îk uks-ha'bᴇ lax-ha-l!ī-dâ' t!ī'⁰bᴇn a lax-lô'⁰bᴇt a
dzᴇ na-dâ'⁰ dzᴇ g·ᴇ-ts!ī'⁰p, da-ya' gᴇsgᴇ na'kstga⁰.

10 Wai, ɫa g·ap-su-g·a'⁰wᴀndᴇt g·îk q!ô'dzᴇ wī-wa'ɫᴇt, ada
g·îk wul hi-yā'⁰gusgᴇt dzᴇpdzaptga⁰ g·îk sᴇ-n!ā'⁰xɫᴇt. Ada
ɫat gagā'wuntga⁰, ada g·îk wul t!ᴇst!ū'⁰dzᴇ ɴᴇ-ga-hak!â'⁰
mᴇɫᴇ-k·!ā'⁰gᴇdᴇt. Adat g·îk ak'a'kᴇsᴇ ɴᴇ-ga-bᴇnbᴇ'ndᴇt.
Ada ᴀl lā sga-na'gᴇ llagauk-hë'⁰tgᴇ wunā'yᴇt dîɫ yē'⁰t,
15 wundâ'⁰t dîɫ p!ᴇlkwa't, ada mᴇs-a'usᴇt txā'lkdᴇt ā ūmgâ'⁰=
ksᴇt ā ts!ᴇm-n-la'kt ā dᴇm wula dᴇ-a'xɫgᴇdᴇ na'ksdᴇ dzᴇb=
dza'bᴇdᴇt; nin!ī' gana ūmgâ'⁰ks dᴇda spᴇ-nᴀxnô'gat.

Ada g·îk wul y!aga-dô'gᴀ ɴᴇ-sᴇ-n!ā'⁰xɫdᴇt, adat llâ'⁰ksᴇn=
dᴇt. Adat g·îk wu! mᴇla-l!ī-dâ'⁰ ga-an'ô'nd ā mᴇɫᴇ-k·!ā'⁰=
20 gᴇdᴇt. Ada g·îk wult gakgaba'xsᴇndᴇt. Ada wa-hiyā'⁰t
dᴀ sᴀ-ɫaɫā'ntgᴇ t!ᴇpxā'⁰dᴇdᴇ n!ā'⁰xɫᴇt. Ada wul xɫna-ga-
dā'ultga⁰. Sᴇla'bᴇnga⁰, ada g·îk ga-bū'⁰t. Sᴇla'bᴇnd ɫa
g·îk ga-bū'⁰t. Ɫa g·îk ha'ts!ᴇksᴇm sᴇla'bᴇnd, ɫa g·îk ga-
bū'⁰t. Ada wula k!uɫ-lu-tgu-ɫâ'⁰ɫat gᴇsgᴇ ts!ᴇm-t!ā'⁰ga⁰.
25 Ada k!uɫ-ga-bū'⁰tga⁰. Ɫa ā'msgᴇ sga-na'ktga⁰, da wula
y!aga-yā'⁰s Waxayā'⁰kga⁰, ada uks-hë'⁰tgᴇt gᴇsgᴇ ɴᴇ-dzô'=
gᴇsgᴇ a'ksga⁰ ā xswᴀ't!ᴇxgᴇdᴇt. Ada wul dzagam-ha'pdᴇ
n!ā'⁰xɫᴇ awā'⁰tga⁰. Ada' wulat wul'am-bax-dô'xtga⁰.

Wai, ɫa g·îk k!ᴇ'rᴇltgᴇ sa'ga⁰, da y!aga-txô'⁰gᴇ ɫgu-q!a=
30 ɫâ'⁰ntgᴇtga⁰ asgᴇt uks-ha'psgᴇ lax-lô'⁰pga⁰. Ada dit wul
y!aga-dô'xdᴇt Waxayā'⁰kgᴇ t!ᴇpxā'⁰dᴇtgᴇ ɴᴇ-sᴇ-n!ā'⁰xɫga⁰.
Adat wul llâ'ksᴇntga⁰ ā lax-mâ'⁰nt. Ada ɴᴇ-gâ'ga dᴇmt

Suddenly, after a while, they came up again to blow. They turned over, and their bellies were on top; they drifted and were dead.

Then Potlatch-Giver went out towards the water and took them ashore, and chopped them to pieces and burned them. He tried [went to the end with] all kinds of trees. The wife of Potlatch-Giver, however, did this. Once when she went up, she told her husband that all his brothers-in-law were going out to sea again to go to the sea-lion rock on the day after the following day. Thus she said to her husband.

At last now he cut down a great yellow cedar and began to work on it, making killer-whales. When he had finished them, he blackened the back of each and put lime on the belly of each; and (his wife) did not stop for a long time putting food and fat and tobacco and down of birds and red ochre into the fire as a sacrifice, that her husband might succeed; that is why she sacrificed to the supernatural beings.

Then he took down again the killer-whales which he had made, and set them adrift, and he put his hands on each of them. Then they began to swim again, and the two killer-whales moved at once. They dived. They spouted and blew. They spouted and blew again. Then they spouted and blew again, and they swam about in the lake and spouted about. After a while, Potlatch-Giver went down, stood near the water on the shore of the lake, and whistled. Then the killer-whales came ashore to him, and he took them up ashore.

The next day the brothers-in-law took their canoes down to go to the rock. Then Potlatch-Giver took down the two killer-whales that he had made, and set them adrift in the sea. First he put his hands on them; and

l!ī-dâ′ ga-an'ô′ndɛt.　Da wul k!ʌ-yîk'yā′ułɛmxtga⁰.　Ada
ha′utga⁰: "Wai, dzɛ ła mɛsɛm nī′ sī′lg·îdɛm łgu-q!ałā′⁰nut,
ada mɛ dɛm sɛm wul xa′ik!ɛnt ā nɛ-ktū′⁰nsgɛ lax-lô′⁰pga⁰.
Ada dzɛ da′ ła ā′m dzɛ dzagam-sga-na′gɛ nɛ-aniā′⁰t, a
5　dɛmt wul kᵘda′xsɛ lax-lô′⁰bɛt, da mɛ dɛm sɛm g·îk xa′i=
k!ɛndɛt.　Ada dzɛ da′ ła g·îk ā′m dzɛ dzagam-sga-na′gʌ
nʌ-xsâ′⁰, nɛ-g·îk aniā′⁰dɛt, dā′m dɛm sɛm g·îk xa′ik!ɛndɛt.
Ada ts!uwā′ng·idɛt, dzɛ da′ ła g·ap-bʌ′tsgɛt a dzô′gʌ
a′ksɛt, dām dɛm sɛm-dī-xa′ik!ɛndɛt."　Da sɛm-hī-ga′udis=
10　gɛt yîk'yā′ułɛmxtga⁰, da ʌ′l gakqal'â′⁰dɛt.　Ada dīt wula
uks-ha′psgɛ awā′⁰ nʌ-nɛwa′k·ʌdɛt.

　　Da ła ʌ′l hô′ig·iga sga-bū′sgɛ sɛ-t!ī′⁰bɛndɛt, ada dzagam
lu-yalya′ltgɛdɛt sɛm lu-am'ā′m ga-gâ′⁰tga⁰ a wul ayā′ltgɛdɛt,
gan k!ʌ-hiyā′gusgɛ ga-łgusgɛ′rɛdʌtga⁰.　Ģakstatnā′⁰, wut!a-
15　n!ā′⁰xłɛt' in na-g·a′łgɛ nʌ-xsâ′⁰sgɛ sī′lg·îtga⁰ ā nɛ-ga-n!ā′⁰x=
dɛt.　Nin!ī′ gan xa′ikdɛt.　Kᵘłī-galgô′l nʌ-xsâ′⁰dɛt, adat
k·!îpxa-tgi-ga′undɛt.　Ada ʌ′l wul lɛ-wā′idʌ galtsga′ntgɛdɛt,
at dzagam-ha′bɛ g·îl-hau′lit.　Ada ła·ā′msgɛ k!uł-sga-na′kt
gɛsgɛ lô′⁰pga⁰, da g·îk ha′ts!ɛksɛm gatgô′it!ɛksʌ t!ɛpxā′⁰=
20　dɛdʌ n!ā′⁰xłɛ da awā′⁰ galtsga′ntgɛdɛ ga-xsâ′⁰t.

　　Ada g·îkt na-g·a′łgɛ nʌ-xsâ′⁰ nɛ-aniā′⁰ sī′lg·îdɛt ā nʌ-
ga-n!ā′⁰xdɛt.　Ada g·îk xa′ikdɛt.　Ada g·îk k·!îpxa-tgi-
ga′udidɛt.　Ada wu′l sɛm lu-ga′wunsgɛm dzagam-lɛ-wa′idɛt
a·g·îl-hau′lit.　Ada łat txal-dɛ′lp!ɛn dzôga a′ksɛt, da g·îk
25　ha′ts!ɛksɛm gatgô′it!ɛksɛ t!ɛpxā′⁰dɛdɛ n!ā′⁰xłɛt, dat g·îk
na-g·a′łgɛ nɛ-xsâ′⁰ nɛ g·îk aniā′⁰t ā nɛ-ga-n!ā′⁰xdɛt.　Ada
g·îk dī xa′îkdɛt.　Ada wul gun-hahë′⁰tgɛt ā nɛ-stâ′⁰dɛt,
adat lôgôm-dô′xt ā nɛ-xsâ′⁰ ts!uwā′ng·idɛt.　Nin!ī′t' în
sā′⁰ndɛt.

30　　Ada ła g·ap-wul'am-bā′⁰sgɛ nɛ-xsâ′⁰sgɛ ts!uwā′ng·îtga⁰,
da g·îk gatgô′it!ɛksga⁰.　Adat g·îk na-g·a′łgɛ nʌ-xsâ′⁰t ā
nɛ-ga-n!ā′⁰xdɛt.　Ada dī wul'am-xa′ikdɛt, ada am k·!îpxa-
wul'am-ax'a′xłgɛdɛt.　Ada ʌ′l g·ap-lu-t!axt!â′⁰xłgɛ gagâ′⁰t
a wul tgi-ga′udi ta-sī′⁰lg·îdɛt.　Nin!ī′ da wul y!aga-yā′⁰s

after a while he gave them advice, saying, "When you see my eldest brother-in-law, upset (his canoe) near [around] the rocks. And the next one, when he is a little nearer shore after leaving the rock, upset him also. And the next one, when his canoe is well towards shore, then go and upset him. And the youngest one, when he really has reached the shore of the water, then go upset him." After he had given advice to them, he let them go. Then they also went out to the brothers.

When they had caught the right number of sea-lions, they returned to the shore very good at heart because they had good luck, therefore they were happy. Behold! large sea-lions pierced the canoe of the eldest brother with their fins. Therefore it upset. His canoe split entirely, and all were drowned. The other three canoes, however, paddled and made for the shore. When they were some distance from the rock, the two killer-whales came again to the three canoes.

Then they pierced the canoe of the next eldest brother with their fins and broke it up, and they all were drowned. Then they paddled as hard as possible for the shore. When they were a short distance from the shore of the water, the two killer-whales came again and pierced the canoe of the next eldest one with their fins, and they broke his also. Their companions came towards them and took them aboard the canoe of the youngest brother. It was he who took them aboard.

Then the (people in the) canoe of the youngest brother went ashore as quickly as possible. Then they came again, and they pierced his canoe with their fins, and broke it near the shore, and they all got ashore. Then they were all heavy at heart because the eldest ones were

Waxayā′⁰k wā′⁰tgɛdɛt a awā′⁰ t!ā′⁰t. Ada awā′⁰ łgu-
q!ałā′⁰nɛm ts!uwā′ng·îtga⁰, nin!ī′sgɛ wul t!ā′⁰t gɛsgɛ ā′msgɛ
sg̣a-na′ktga⁰.

K!ɛ′rɛlgɛ k!â′⁰łga⁰, ada ła k!ɛ′rɛlsg̣a sa′g̣a⁰, ada wul
5 hasa′xt gɛsgɛ dɛm lu-ya′ltgɛt gɛsgɛ nɛ-txalā′nt ā Ksiā′nga⁰.
 G̣an ada wula sig·â′⁰tgɛdɛt, kᵘta′xsɛdɛ nakst dîł łgū′⁰łgɛtga⁰.
Ada kᵘdā′⁰tga⁰. Ada wula ba′tsgɛt gɛsgɛ k!ɛ′rɛlda qal-
ts!a′pga⁰. G·înadâ′⁰sɛt, nin!ī′ k!ʌ g·îk wul t!ā′⁰tga⁰. Ada
k!ʌ g·îk wul wi-lē′ksɛm yā′⁰ktga⁰. Ada g·îk ha′ts!ɛksɛmt
10 ë′⁰tgɛ g·îk wām sɛm'â′g·îdɛt. Da-huk-dza′ntk su-wā′⁰tga⁰.
(lax-ha-l!ī-wulya lîg·i lax-wul huk-dza′p).

Ga̩n hi-ga′udisgɛ yā′⁰ktga⁰, da ʌ′l sʌ-gô′it!ɛksgɛ sī′lg·i⸗
dɛm łgū′⁰łgɛm y!ū′⁰tat asdɛ nɛ-hī-na′ksta⁰. Ła sɛm su-
p!a′sɛm y!ū′⁰tat, ada dī sɛmgal huk-wula dza′pt. Adat
15 wul k!unk!unō′ nʌ-ha-kda′kᵘs nɛgwā′⁰t dîl nɛ-hawā′lt. Nin!ī′
gant k·!îna′mdɛt Da-huk-dza′nt. Ada dīt k·!îna′mdɛ łgū′⁰ł⸗
gɛtgɛ łgu-hā′⁰sɛt as nɛgwā′⁰tga⁰. Adat wul kᵘda′xsɛdɛt.
Wai, sɛm k!ʌ nʌxnô′gɛ łgū′⁰łgɛt ā wula dza′bɛt.

Ada ła g·îk ksū′⁰tga⁰, da wul haldɛm-bā′⁰s Da-huk-dza′nt.
20 Ada wul q!āla-k·!a′nt ā lax-t!ā′m G·înadâ′⁰s, a dɛm x-sg̣anī′⁰⸗
sɛdɛt. Sɛm hī-mɛn-a′xłgɛt ā lax-t!ā′⁰t, g̣aksta, k!uł-wā′l
mʌ′ti. Wadi-hats!iā′n ā nʌ-stâ′⁰ sg̣anī′⁰sɛt. Ada wul gā′⁰
łgu-hā′⁰sɛt, gu nʌ-k·!îna′m łgū′⁰łgɛdɛt as nī′⁰t dîl nɛ-q!a′ts!ɛm
t!ū′⁰tsgɛdɛt. Ada wul bax-yā′⁰t ā lax-sg̣anī′⁰sɛt. Ada sɛmt
25 g·a′łgɛ mʌ′tiga⁰. Su-g·a′⁰wun da łâ′⁰ndɛ mʌ′tit.

Ada su-g·a′⁰wun da sʌ-ā′⁰paxdɛdɛ n-nā′⁰dɛt gugɛ k!â′⁰l⸗
dɛt gɛsgɛ nɛ-wā′lptga⁰. Ada ła dū′⁰lxgɛt ndʌ dzɛ yā′⁰gɛt
asgɛ sɛm wī-txa-ya′łgɛm sg̣anī′⁰stga⁰ asda ʌ′lt wul k!â′⁰lsdɛ
n-nā′⁰t nʌ-huk-hô′yit dɛsdɛ wul t!â′⁰xłgɛda⁰. Nin!ī′ nā′⁰t

drowned. Then Potlatch-Giver went down, coming from the lake, and staid with the youngest brother-in-law for some time.

After one year, one day he wished to return to those whom he had left behind on the Skeena River. Therefore he started, and left his wife and his child. He was alone in his canoe. He steered for a town G·înadâ'⁰s; that was where he staid for a while. There he made again a great potlatch. Then he took again a chief's name. Stone-Slinger (Da-huk-dza'n) [1] was his new name.

After he had given his potlatch, his eldest son by his first wife came. He was a young man and a very great hunter. He asked for the bow and the arrows of his father. Therefore Stone-Slinger gave them to him, and the boy also gave a little dog to his father. Then they parted. The boy was an expert hunter.

When it was fall again, Stone-Slinger arose and went up to the lake of G·înadâ'⁰s to hunt mountain-goats. When he got up to the lake, behold! mountain-goats were all about like grubs on one side of the mountain. Then he took the little dog which his son had given to him, and his lance, and he went up the mountain, and he stabbed the mountain-goats. At last he let the mountain-goats slide down.

After a short while, he remembered that he had forgotten his snowshoes in his house; then he could not move on the great slippery mountain, for he had forgotten his snowshoes, which he always used in difficulties; for

---

[1] Compare Huҳ-dzā'n ("Evening sky") in the Nîsqa'⁰ dialect (Boas, Tsimshian Texts, Bulletin 27, Bureau of American Ethnology, p. 193).

ġan dᴇ-daaʹxɬġᴇ txan!ɪ̆ʹ wul t!axt!âʹ⁰xɬġᴇt ā txan!ɪ̆ʹ lĭg·i-lᴇp-
ndᴀʹt. Ġan ġâʹ⁰dzᴇ g·îk hôʹit g·aʹ⁰wun? aʹmksa nᴇ-hāʹ⁰s=
ġᴇdᴇ k!uɬ-waʹlidᴇt, gū nᴀ-k·lî̆naʹm ɬgūʹ⁰ɬġᴇt ġᴇs nɪ̆ʹ⁰t. Nin!ɪ̆ʹ
ġan daʹ wula hahëʹ⁰tġᴇt. Ndᴀʹ dzᴇ yāʹ⁰kᴇt? man-dūʹ⁰lxġᴇt;
5 ada tgi-dūʹ⁰lxġᴇt, ndᴀ dzᴇ ġôʹē dĭɬ lĭg·i nᴇ-stâʹ⁰ks.

Su-g·aʹ⁰wun da ġôʹit!ᴇksᴇt nᴇgwāʹ⁰dᴇm Hūʹ⁰t, nin!ɪ̆ʹt’ în
dᴇdᴇdaʹuɬdᴇt ā lᴇp-awāʹ⁰tgaᵒ. Ada al g·îna-hëʹ⁰tġᴇ nᴇ-
txamâʹ⁰tgaᵒ. Ada wul sᴀ-lôʹ⁰pt dĭɬ ɬgu-hāʹ⁰sᴇt, dĭɬ q!aʹ⁰t!ᴇm
t!ūʹ⁰tsġᴇt, da wul lᴇplôʹ⁰pdᴇt. Ada g·aʹ⁰wun wagait lāʹ
10 wul txal-hëʹ⁰tġᴇt ā nᴇ-sᴇm-ts!uwāʹn wī-sganɪ̄ʹ⁰sᴇt ā lax-t!āʹm
G·înadâʹ⁰s. Ada la dᴇm ëʹ⁰sᴇnɬ wul sᴇsᴇwāʹ⁰tġᴇ g·aʹdᴇt’
în nɪ̆ʹ⁰t wul lu-txal-hëʹ⁰tġᴇt ā sganɪ̄ʹ⁰sᴇt. Lôʹ⁰bᴇt n!ɪ̆ʹ⁰dᴇt
dĭɬ q!aʹ⁰tᴇm t!ūʹ⁰tsġᴇt. Nin!ɪ̆ʹ gwai wul sa-bāʹ⁰tᴇt.

with these snowshoes he succeeded in all difficulties, wherever it might be. Therefore what could he use now? He only carried his dog about which his son had given to him. Therefore he always stood there. Where might he go now? He could not go up, he could not go down, he could not go to either side.

After a little while, his father, Hū'⁰t, came. It was he who went away with him to his own home, but his body staid behind and became stone; also the little dog and the lance, all became stone; and even now they stand there on the very top of the great mountain at the lake of G·înadâ'⁰s; and the whole number of generations of people have seen him standing there on the mountain. He and his dog and his lance are stone. This is the end.

2. Adā́ogam Gunaxnēsᴇmg·a'd.

Wula wā́lsga g'a'udzxantga g'ala-a'ksga⁰ Ksᴇ-da'ul
wā̄́⁰tga⁰. Ada nin!ī́sga wul-dzo'xsga G·idzᴇxłā̄́⁰łga⁰. Ada
txan!ī́ sū́⁰ntga ła g·îk sᴇ-lū̄́⁰narsga hấnga⁰ dîł txan!ī́
amg'agấôxs dîł g'ap-txan!ī́ wunā́ya guldᴇm-qa'wund a
5 dᴇm gwᴇx-gấmsᴇmtga⁰.

Ģan ła k!ᴇ'rᴇltga sa'ga, a'da wul haldᴇm-g'ò'łsga kpấltga
su-ma'xsᴇm hanā́naxga⁰ a'sgᴇ dᴇm ga-sᴇ-mag'â̄́⁰xstga⁰.
Ada di-lu-spagait-hô'ksgᴇsga k!â̄́⁰ltga łgu-wā́lksgᴇm ha=
nā̄́⁰xga⁰. Ada ła wā́lxstgᴇsga lāx-ga'inaga⁰, da t!ốgasga
10 łgu-wā́lksᴇkga nᴇ-y!ā́nsga sa'miga a'sga asī̄́⁰tga⁰. Ada
sᴇm-łū̄́⁰ntit gᴇ'sga ha'uitga⁰, "Ī, sga-na'kł t!ốgau nᴇ-y!ā́n
wī-sa'mit, xā." Sᴇmgal a'dzᴇkstgᴇ ģan-ha'utga⁰.

Ada wul stᴇ-wā́lxstga⁰, ada wul ga-sᴇ-mᴇg'â̄́⁰xstga⁰.
Ada łat hanhốnsga na-ga-y!ū̄́⁰tga⁰, ada wul y!aga-yîlya'lt=
15 gᴇtga⁰. Ła lôgôm-ax·a'xłgᴇt gᴇsga ts!ᴇm-ga'inaga⁰. Adat
wul wulwȧ'li na-ga-y!ū̄́⁰m qal-ᴇ'rᴇnxtga⁰. Sᴇkspaxlā̄́⁰ndᴇtga
qal-ᴇr'ᴇ'rᴇnxkga⁰. Ada mᴇ-ā́wulgᴇ wul hakhôksgᴇsga nᴇ-
gan-wulwa'litga, gana sᴇm-ā́mt wulwa'lit gᴇsga ła yîlya'lt=
gᴇtga⁰.

20 Ada n!ī ła y!aga-wā́lxstga, da q!ốdzᴇxdᴇgᴇ ndḗadᴇsgᴇ
nᴇ-y!ū̄́sga łgu-wā́lksgᴇm hanā̄́⁰xga nat' în-ī̄́⁰kᴇsga nᴇ-
y!ā́nsgᴇ sa'miga⁰. Ada sᴇm-sa-gốlsga mag'â̄́⁰xs gᴇsga
lax-yū̄́⁰pga⁰. Ada lᴇbagait-bū̄́⁰tga⁰. Adat ha'ts!ᴇksᴇm g·îk
sax-dâ̄́⁰tga nᴇ-sᴇkstū̄́⁰ltga⁰. Ada ha'ts!ᴇksᴇmt g·îk hô̄́⁰nsga
25 nᴇ-y!ū̄́⁰tga⁰.

Ada wul ha'ts!ᴇksᴇm g·îk wā́lxstga⁰. Ada ła ā́msgᴇ
sga-na'ksga wul y!aga-wā́lxstga, da g·îk ha'ts!ᴇksᴇm q!ố=
[146]

2. Story of Gunaxnēsᴇmg·a′d.

There was a certain river named Ksᴇ-da′ul. There lived the G·idzᴇxłā′⁰ł. Every summer they dried salmon and all kinds of berries, and really all kinds of food, getting ready to finish them for winter food.

And one day ten young women arose to pick salmon-berries, and among them was one noble woman. They went on the trail, and the noble woman stepped on the dung of a bear with her foot. Then she was very angry, and said, "Ugh! I stepped on the dung of a great bear, slave!" She was very proud, therefore she said so.

They went along and picked berries. When they had filled their boxes, they returned (going) down. They came to the trail. They carried their boxes around their necks. They had tied together their boxes. Ropes were on them, by means of which they carried them. Therefore they carried them easily while they were returning.

While they were going down, the strap of the box of the noble woman broke whǫ had said "Ugh!" (when she stepped on) the dung of the bear. Then the salmon-berries fell to the ground. They were scattered about. Her companions gathered them again. They filled her box again.

Then they went on again. After they had been going down for some time, the strap of the box broke again.

[147]

dzɛxdɛ ndē′adɛsgɛ nɛ-y!ū′⁰tga⁰. Ada txaks-ô′ks gɛsga
lax-yū′⁰pga⁰. Ada g·ï′k sɛ-gô′lt, äda lɛbagait-bū′⁰tga⁰, ada
łwä′iksgɛsga yū′⁰pga⁰ dïł mɛg·′â′⁰xsga⁰. Ada gulâ′⁰n nɛ-
sɛkstū′⁰ltgɛt′ în-kᵘda′xsɛtga. Ada g·al-dô′gôlt′ în-bɛbū′⁰=
5 dɛtga⁰. Nin!ī′t g·îk sɛla-sax-dâ′da na-sɛ-mɛg·â′⁰xstga⁰. Ada
wul ha′ts!ɛksɛmt g·îk lu-dâ′⁰t gɛ′sga nɛ-ts!ɛm-y!ū′⁰tga⁰.
Ada hī-ga′udîksgɛt ha′ts!ɛksɛm g·îk lôgôm-ga′wuntga⁰.
Ada wult hats ama hakhô′ksɛn nda-y!ū′⁰tga⁰.

Ada ā′msga sga-na′ksga g·îk wul y!aga-wā′lxstga⁰, da
10 g·îk ha′ts!ɛksɛm gôdzg·′ô′dzɛga nda-y!ū′⁰tga⁰. Ada g·îk
sa-galgô′lsgɛ na-sɛ-mɛg·′â′xsɛtga⁰. Ada wul g·îk y!aga-ga-
dā′ułsga dɛpxadū′⁰ltga na-sɛkstū′⁰ltga⁰. Ada txalpxdâ′⁰lga
g·îna-wa′ntga⁰. Nin!ī′t′ în-g·îk-sɛla-wā′ltga⁰, at łɛmâ′mtga⁰.

Ada wul ha′ts!ɛksɛm g·îk wā′lxstga⁰. Ā′msga sga-
15 na′ksga wîlwā′lxstga da g·îk ha′ts!ɛksɛm gô′dzɛxda nda-
y!ū′⁰tga⁰. Ada wul y!aga-ga-dā′uła g·îk dɛpxadū′⁰ltga⁰,
ada dɛpxadū′⁰lt′ în-bɛbū′⁰dɛtga⁰. Nin!ī′⁰t g·îk′ în-sɛla-
wā′ltga⁰.

Ada g·îk wul ha′ts!ɛksɛm wā′lxstga⁰, g·îk ām sga-na′kt,
20 da g·îk g·′adzg·′ô′dzɛga nda-y!ū′⁰tga⁰. Ada g·îk wul sa-
gô′lt gɛsga lax-yū′⁰pga⁰. Ada wul y!aga-dā′wułsga g·îk
k!â′⁰ltga⁰. Ada g·am-k!â′⁰lt′ în-bɛbū′⁰dɛtga⁰; a′łgɛt kᵘda′x=
sɛt k!a-lī′⁰łɛtga⁰. Ada ła ga′udɛt sax-dâ′ nɛ-sɛ-mā′yîsga
łgu-wā′lksɛkga⁰.

25 Ada g·îk wul ha′ts!ɛksɛm g·îk y!aga-wā′lxstga⁰; g·îk
ā′msga sga-na′ksga wîlwā′lxstga, da g·îk ha′ts!ɛksɛm g·′adz=
g·′ô′dzɛga nda-y!ū′⁰tga⁰. Ada ła na-dɛlda′lbgɛt gɛsga qal-
ts!a′pga⁰. Ada wul ha′usga łgu-wā′lksɛk gɛsga na-stū′⁰ltga⁰,
"Ndâ m dī-kᵘda′xsit." Ada wult kᵘda′xsîtgɛ nat′ în-lī′⁰ltga⁰.
30 Ada sɛm-y!aga-alu-bā′⁰tga⁰ a wul ła dɛm hū′⁰p!ɛlga⁰.

Ada ła hi-yā′⁰gut sax-dâ′⁰dɛ łgu-wā′lksîkga na-sɛ-mɛ=
g·′ô′xstga⁰. Ła ga′udit g·îk lu-sā′wunsga nɛ-y!ū′⁰tga⁰. Adat
n!ī wul gatgô′it!ɛksa t!ɛpxadū′⁰lda su-mā′xsɛm y!ū′⁰ta da
gâ′⁰xt dɛmt′ în-dā′⁰ltgɛtga⁰. Ada ha′utgɛs n!ī′⁰tga⁰; "Dɛm

Then they dropped to the ground. They fell suddenly
and were scattered about, and the berries were mixed
with dirt. Then three of her companions left her, and
six waited. They helped her gather the berries. They
put them again into the box. After they had finished,
they had put them all into it. Then they also fastened
the strap of the box.

They were going down again for some time when the
strap of the box broke again. Her berries fell down again.
Then two of her companions left her again, continuing to
go down. Four staid behind. Those who staid with her
helped her.

Then they went again. After they had been going for
some time, the strap of the box broke again. Then two
more left her, continuing to go down, and two waited,
and those also staid with her.

Then they went on again, and after some time, the
strap of the box broke again. The (berries) fell down
to the ground. Then one more left her, continuing to go
down. There was only one who waited for her; she did
not leave her, but watched her. Then the princess finished
gathering her berries.

Then they again went down; and after they had been
going for some time, the strap of the box broke again.
Then they were near the town. Then the princess said
to her companion, "Go and leave me." Then the one
who had watched her left. She went down very quickly,
because it was about to be night.

Now, the princess gathered the berries which she had
picked. She finished putting them into her box. Then
two young men came in front of her, meeting her. They
said to her, "We will carry down your box." Then the

y!aga-gā′⁰dɛm na-y!ū′⁰n." Ada sɛm lu-ā′m gâ′⁰tsga su-
p!a′sɛm hanā′⁰xga⁰. Ada łat k·!înā′m nɛ-y!ū′⁰tga, da wul
wā′lxst gɛsga wā′lxstga⁰. Ada wula na-g̣′ô′łt gɛsga q'al-
ts!a′pga⁰.

5 Adat wulā′itgA su-p!a′sɛm hanā′⁰xga ā′łgɛ nin!í′ł nɛ-qal-
ts!a′ps nɛgwā′⁰tga⁰. Adat g'ap-stū′⁰ltga t!ɛpxadū′⁰ltga su-
ma′xsɛm y!ū′⁰ta gɛsga wagait-wul la′mdzɛxt gɛsga nɛ-
wā′lptga⁰. Ada wul sa-txal-hë′⁰tgɛsga hana′⁰xga⁰.

Adat gɛ′rɛdaxtgɛt nɛgwā′⁰tga kłgɛ′rɛm y!ū′⁰datga⁰,
10 "A′yînł nɛ-gan-wā′lsɛmi, nā′⁰t?" Ada ha′usga k!â′⁰ltga⁰,
"Da-a′xłgɛm, txal-hë′tgɛ da g·a′lgat." Ada wult ksɛ-has=
hë′tstga sɛm′â′g·îtga t!ɛpxadū′⁰lda kłgɛ′rɛm hanā′⁰naxtga⁰.
"Sɛm-ts!ɛlɛm-stū′⁰łł, a wul dɛmt na′ksga łgū′⁰łgu dîs nī′⁰tga⁰."

Ada wul ksâ′xsga t!ɛpxadū′⁰ltga kłgɛ′rɛm hanā′⁰naxtgaᵉt'
15 în-ts!ɛlɛm-gā′⁰tga⁰. Ada hī-t!ā′⁰sga su-p!a′sɛm hanā′⁰x gɛsga
n-na·stâ′⁰sga ·wā′lbga⁰. Ada gun-iā′⁰sga wut!a-g·a′dɛm ha=
nā′⁰xga⁰. Adat gɛ′rɛdɛxsga su-pa′sɛm hanā′⁰xga⁰, "Ā′ł
mɛ wulā′idut' în-wulā′gun?" Ada ha′usga sup!a′sɛm ha=
nā′⁰xga⁰, "A′yînt." — "Sa′mit' în-gā′⁰dɛnt, nɛm wul í′kɛsta
20 nɛ-y!ā′ntga⁰, nin!í′ gant wulā′guni a gwô′⁰." T Ksɛm-
wuts!í′⁰nga⁰ guga wut!a-g·a′dɛtga⁰.

Nɛ al hī-t!ā′⁰sga łgu-wā′lksgɛm hanā′⁰xga⁰ dat wul
gun-sa-dô′gasga nɛ-gan-ts!ɛm-mū′⁰tga⁰, adat gun-txē′⁰lgɛtga.
Ada wā′lsga hanā′⁰x gɛsga ha′us Ksɛm-wuts!í′⁰nga⁰. Li=
25 gī′⁰mtîm ma′ti nɛ-gan-hakhô′ksɛn nɛ-gan-ts!ɛm-mū′⁰m bîl=
hā′⁰tga, nin!í′ gant sa-k!unk!unū′⁰tgɛt Ksɛm-wuts!í′⁰ngɛ na-
gan-hɛkhâ′ksɛnsgɛm ts!ɛm-mū′⁰tga⁰.

Ada g·îk uks-halhô′ltga ga-an′ô′nsga hanā′ga gwa′ya
ts!ɛks-nā′⁰xsɛm mɛsī′⁰nga⁰. Adat wul yā′wułɛmxdɛt Ksɛm-
30 wuts!í′⁰nga⁰, "Sga-bū′ dzɛ ksɛ′rɛn łam dɛm g·îk lu-wô′q!a
ts!ɛm-yū′⁰pga⁰. Ada nin!í′ dɛm wul lu-ksɛ′rɛm. Ada dzɛ
ła yā′ɛn łam dɛm g·îk l!ī-galí′⁰mkstga⁰. Ada m dɛm sa-
gā′⁰da nɛ-ts!ɛks-nā′⁰xsɛn, ada m dɛm l!ī-sgɛ′rɛt gɛsga nɛ-

young woman was glad. She gave them her box, and they went along and along. Then they went out of the woods (and arrived in) a town.

Then the young woman knew that this was not her father's town, (but) the two young men forced her to accompany them to the place where they entered their house. Then the woman [suddenly] stood outside.

Then the father asked the young men, "Did you not get what you went for, my dear ones?" Then one of them said, "We succeeded. She is standing outside." Then the chief sent out two young women. "Accompany her into the house, so that my son and she may be married."

Then the two young women who were to take her in went out. Then the young woman just sat down on one side of the house. Then an old woman went to her. She asked the young woman, "Don't you know who did this to you?" Then the young woman said, "No." — "It is the black bear who took you, — the one about whose dung you said, 'Ugh!' For that reason he did this to you." That old woman was Mouse-Woman.

As soon as the princess sat down, she caused her to take off her ear-ornaments, and she made her burn them. Then the woman did as Mouse-Woman said. Mountain-goat wool and abalone shell were on her ear-ornaments. Therefore Mouse-Woman begged for them, for that was used with ear-ornaments.

The fore-arms of the woman were also covered with copper bracelets. Then Mouse-Woman gave her advice: "Every time when you go out, dig in the ground. Then defecate in there. When you go, cover it over, then take your bracelets and put them down on top of it."

lax-ô′⁰tga⁰.'' Ada wā′lsga łgu-wā′lksɛk gɛsga na-ha′us
Ksɛm-wuts!ī′⁰nga⁰. Adat wul l!ī-sgɛ′rsgᴀ n-ts!ɛks-nā′⁰xst
gɛsga lax-yū′⁰pga⁰.

Ada łat wula k!uł-hakhô′ksgɛsga t!ɛpxadū′⁰ltga k!abɛ-
5 hanā′⁰naxga. Dat wul kᵘda′xsɛtga hanā′⁰xga nɛ-ksɛ′rɛtga⁰,
ada wul sa-gwun-g′ô′łsga t!ɛpxadū′⁰ltga k!abɛ-tgɛ′rɛłgɛm
hanā′naxga⁰. Adat wā′⁰sga nɛ-ts!ɛks-nā′⁰xsɛm mɛsī′⁰nt
gɛsga lax-yū′⁰pga⁰. Adat wul gā′⁰sga ga′nga⁰; adat wul
galksɛ-łô′⁰dɛt gɛsga ts!ɛks-nā′⁰xsɛm mɛsī′⁰nga⁰. Ada wult
10 da-ts!ī′⁰ntga⁰; adat gun-nī′⁰dzɛnt gɛsga g·a′tga⁰. Ada
ha′usga lɛklä′ɛksɛtga⁰, "Â, ā′msɛn dzɛ ha′us dā′ał dzɛt'
ī′⁰kɛł na-ga-y!ā′nɛm.''

Sī′lg·îdɛm łgū′⁰łgɛsga mɛdī′ɛkgɛt' în-na′ksgɛsga su-p!a′=
sɛm hanā′⁰xga. Ada txan!ī′ sɛm-ganłā′⁰kga⁰ ła g·îk q!a=
15 dā′ułsga y!ū′⁰tɛm mɛdī′⁰k gɛsga dɛm ga-xgɛ′rɛsɛtga⁰. Ada
hī-txalā′⁰n y!ū′⁰ta da dɛm ga-xgɛ′rɛsɛt, ada wul da haldɛm-
g′ô′łsga nɛ-ga-nē′nɛksgat a dɛm sa-ał′â′⁰łgɛt a dɛm la′kt
gɛsga dzɛ ła yîlya′ltgɛł nɛ-ga-nē′nɛksgat a na-ga-sɛ-hâ′ntga⁰.
Ts!ɛm-a′ksa dit wul wul'am-dɛ-am-yā′⁰ ndi-sɛ-ał′â′⁰łgɛtga⁰.
20 Ada ła yîlya′ltga na-ga-xgɛ′rɛsɛt ła g·îk sɛ-la′ksɛ nɛ-ga-
nē′nɛksgat a dɛm n-lū′⁰nksa na-wuswa′sgɛsga na-ga-xgɛ′=
rɛsɛtga⁰. Ada ła yîlya′ltgɛtga⁰, ada halhô′ltgɛ txan!ī′ na-
ga-lī′⁰t gɛsga a′ksga⁰. Ada wula la′mdzɛxt, ada wula
tgu-ma′xsgɛt gɛsga na-kᵘdō′n wut!a-la′kga⁰. Adat wul sa-
25 łułu′ ła wul aks gɛsga na-ga-lī′⁰t a lax-n-la′kga⁰; ada a′łgɛ
ts!a′k·asga wut!a-la′kga⁰.

Ła dit nī′⁰sda su-p!a′sɛm hana′g'a gwa′i wula wā′lsga
hànā′ngam mɛdī′⁰k gɛsga txan!ī′sga sa′ga, ada wul dī ha′u
gâ′⁰t gɛsga dɛm dī-wa′lîtga⁰. Ła k!ɛ′rɛldɛ sa, da wul
30 di-haldɛm-bā′⁰tga⁰. Adat wul gâ′⁰ spagait-gangaʼntga⁰.
Ada sɛkstū′⁰lsga t!ɛpxadū′ltga k!abɛ-łɛkłgu-dzō′⁰stga⁰. Ada
dit wul-wa′li sɛm-lū′nksɛm la′kga⁰. Ada ła g·îk la′mdzɛx=
sga na-ga-xgɛ′rɛsɛtga⁰, da wul dit l!ī-dâ′⁰tga hanā′⁰xga
nɛ-â′⁰łga⁰. Ada wul wi-gwa′lksga n-la′ktga⁰. Ada wula

Then the princess did as Mouse-Woman said. Then she put a bracelet on the ground.

Two young women always went with her. When the woman left her excrements, suddenly the two young women ran towards the place. Then they found the copper bracelets on the ground. They took a stick and pushed it through the copper bracelets. Then they took them in and showed them to the people. Then the old people said, "Oh, maybe this is why our dear one said, 'Ugh!' to our excrements."

The eldest child of the Grizzly-Bear [1] had married the young woman. Early every morning the Grizzly-Bear men went out to get salmon. After the men had gone out to get salmon, their wives arose to get wood for their fire, to have it when their husbands returned after having caught salmon. They took the wood ashore from out of the water.

Then those who had gone fishing returned, and their wives made a large fire for the fishermen to dry their blankets. When they returned, their furs were full of water. Then they entered and stood around the fireplace. Then they suddenly shook their furs over the great fires, but the great fires were not extinguished.

When the young woman saw what the Grizzly-Bear women were doing every day, then she thought she would also carry (fire-wood). One day she arose and went into the woods. Her two young sisters-in-law accompanied her. Then she carried dry fire-wood. Now, the fishermen entered again, and the woman put on the fire-wood. Then the fire blazed up. The Grizzly-Bears stood about the

---

[1] Mr. Tate sometimes uses the word "Black Bear," sometimes "Grizzly-Bear," for the beings who took away the woman.

di tgu-ma′xsga mɛdī′⁰k gɛsga nɛ-kᵘdū′⁰nsgA la′kga⁰. Ada
dit l!ī-łułu′ nɛ-wuswa′st gɛsga lax-n-la′kga⁰. Ada wul sa-
ts!a′k·a n-di-sɛ-la′ksɛsga su-p!a′sɛm hanā′⁰xga⁰. Ada sɛm=
gal dzâ′⁰xtga⁰, a wul ts!a′k·asga n-di-sɛ-la′ksɛtga.

5   Ada′ wul ha′ts!ɛksɛm g·îk gô′it!ɛks Ksɛm-wuts!ī′⁰nga⁰.
Ada ha′utga⁰, "Ts!ɛm-a′ksa mɛ dɛm wul'am-dī-yā′⁰ dɛm
sɛ-â′⁰łgɛnt." (Nin!ī′ gant wulā′idɛ g·a′dɛt g·a′wun, hô′ig·i=
gada gan gwa′i nɛ-gwa′lga la′gwa q!am-t!ū′⁰ts.) Adat
wā′⁰nda hana′ga gwa′i hau n-dā′mxł-gɛtga⁰.

10   Ada ła g·îk k!ɛ′rɛldɛ sa, da g·îk yā′⁰tga⁰. Ts!ɛm-a′ksɛt
wult da am-yā′⁰ â′⁰łga⁰. Adat sɛ-gwa′lgɛ n-la′kt gɛsga
nɛ-gâ′ga dɛm ya′ltgɛsga na′kstga⁰. Ada ła g·îk sagait-
ts!ɛlɛm-ga′udi na-ga-xgɛ′rɛsɛtga⁰. Ada g·îk wul tgu-ma′xs=
gɛt gɛsga nA-kᵘdū′⁰nsga n-la′kga⁰. Adat g·îk l!ī-łułu′sga
15 nA-wa′sgɛt gɛsga lax-n-la′kga⁰. Ada a′łgɛ g·îk sa-ts!a′=
k·atga⁰. Ada lu-ā′m gâ′⁰tsga na′ksdɛt a łat nī′⁰stga⁰.

Sɛm hi-sū′⁰ntga⁰ da gā′⁰dɛ sa′miga hanā′⁰xga wagait-
wul ksu′⁰tga⁰. Ła k!ɛ′rɛldɛ sa, da lu-g·â′ga gâ′⁰tdɛs dɛp-
nâ′⁰tga⁰. Ada sɛm wi-g·a′tgɛtga⁰. Ada wi-ha′utgɛt gɛsga
20 txan!ī′t a⁸â′bɛga nɛ-txalā′nt, a txalā′nsga na′kstga⁰.

Ada g·îk wuł gô′it!ɛks Ksɛm-wuts!ī′⁰nga⁰. Adat gɛ′rɛ=
dɛxsgɛ gâ′⁰ga gan lu-t!â′⁰xłgɛsga gâ′⁰tga⁰. Adat ma′łɛtga
łgu-wā′lksgɛ wi-g·a′tgɛt gɛs dɛp nâ′⁰tga⁰. Ada ha′us
Ksɛm-wuts!ī′⁰n gɛs nī′⁰t, "Ām dɛm k·!ē′⁰xgɛnt. Ndâ′⁰n!
25 Ā′łgɛ nakł di wul dzô′xs dɛp nɛgwā′⁰dɛn a gwô′⁰. Ģ'ap
a′łgɛ na′k da gwô′⁰; gan amī′ dzɛ ła k·!ē′⁰xgɛn, ā′m dzɛ
gâ′⁰s dɛp nɛgwā′⁰dɛn. Ada mɛ dɛm q'a′ldîk-yā′⁰ga ga′ina
na-stū′⁰p!ɛl. Sɛm lu-q!a′udzxanni⁰. Ada nɛ-wagait-ts!uwā′n=
sga sganī′⁰sga wul l!ī-g·an-ba′łtga⁰. Ada wagait-na-bā′⁰t
30 gɛsga nɛ-dzôga-a′ksɛ da nɛ-dâ′⁰da sganī′⁰sɛt. Nin!ī′ nɛ-
sgɛ′r Ksɛ-da′ulgɛ lôgôm-bâ′⁰t gɛsga Ksiā′ntga⁰. Ada dzɛ
ła na-bā′⁰n gɛsga na-dâ′⁰ga⁰, ada m dɛm nī′⁰ wul g·i=
g·â′⁰ksga xsâ′ga a g·iā′ksga⁰, ada lu-t!â′⁰sga g·a′tga⁰. Da

fire and shook their blankets over the fire. Then the fire
that the young woman had made was suddenly extinguished.
Then she was much ashamed because the fire that she
had made was extinguished.

Then Mouse-Woman came again. She said, "Take
ashore from out of the water the fire-wood that you get."
(Therefore the people know to-day that such wood burns
like coals.) Then the woman obeyed what her friend
had said.

One day she went again, and she took fire-wood from
out of the water. Then she made her fire burn before
her husband returned. Then the fishermen entered again
and stood around the fire. They shook their blankets
over the fire, and it was not extinguished. Then her
husband was glad when he saw it.

It was midsummer when the Black Bear had taken the
woman, and now it was autumn. One day she was sad
on account of her parents. She was very homesick. She
cried every time she remembered those whom she had
left behind when she married.

Then Mouse-Woman came again. She asked her
why she was sad. Then the princess told her that she
was homesick for her parents. Mouse-Woman said to
her, "Escape, go on! The camp of your parents is not
far from here. It is really not far from here. Therefore
when you escape, go to your parents. Take the trail
that leads back behind the house. There is only one.
It leads across the top of the mountain and runs down
the river on the other side of the mountain. That is the
mouth of Ksᴇ-da'ul where it runs into the Skeena River.
When you come out of the woods on the other side, you
will see a canoe floating on the water, and in it is a man.
He is looking down into the water, about to harpoon

tgi-nī′⁰dzɛtga ts!ɛm-a′ksga⁰ hi-yā′⁰yusgɛt g·a′ɫgɛsga ɛ′rlaga⁰.
Nin!ī′ dɛm dzagam-hū′⁰tgɛnga⁰. Dɛm ë′⁰tgɛn nɛ-wā′⁰tga⁰.
Dzaga-di-lâ′⁰ga wā′⁰tga⁰. Ada dɛm gun-mô′xgɛn gɛs nī′⁰tga
n-ts!ɛm-xsâ′⁰tga⁰. Dɛm e′annɛ a am-wā′ls nɛgwā′⁰dɛn gɛs
5 nī′⁰tga⁰; txan!ī′ n-ligi-wā′ls nɛgwā′⁰dɛnga⁰, lîgi dzɛ dɛmt
na′ksgɛn.”

Ada ɫa sa-bā′⁰sga a′lg·îxs Ksɛm-wuts!ī′⁰n gɛs nī′⁰tga⁰.
Ada wul haldɛm-bā′⁰sga ɫgu-wā′lksɛgɛm hanā′⁰xga diɫ
t!ɛpxadū′⁰lda k!abɛ-tgɛ′rɛɫgɛm hanā′nagat sī⁰-dīt’ în-sɛk=
10 stū′⁰ltga⁰. Ada ɫat wā′⁰sga spagait-ganga′nga.

Ada wult txal-yîkhia′dzɛsga t!ɛpxadū′⁰ltga k!abɛ-hanā′=
nax gɛsga hashā′⁰tsga⁰. Adat mā′⁰ɫt dɛm k!a-dit-gâ′⁰dɛ
dɛm wa′lit gɛsga ā′m da sga-na′ktga⁸. Ada sɛmt hagul-
kᵘda′xsɛsga⁰, al wul txal-wa′ntga hī-sa-lôgôm-a′xɫgɛt gɛsga
15 ga′inaga⁰, ada wul sɛm-bā′⁰tasgɛt man-gô′⁰sga lax-sganī′⁰s=
tga⁰. Ɫa mɛn-a′xɫgɛt gɛsga na-ts!uwā′nsga sganī′⁰stga⁰,
ada wul tgi-hêhë′⁰tgɛt gɛsga n-na-stâ′⁰tga⁰. Adat n!axn!ū′⁰
wula ayîlwā′⁰dasgɛ mɛdī′⁰k gɛsga txalā′ntgɛsgɛt yā′⁰gɛtga⁰.

Ada sɛmt dɛ-wi-ha′utgɛtga ɫgu-wā′lksɛtga bā′⁰t gɛsga
20 sga-bā′⁰stga. Ada wul sa-na-bā′⁰t gɛsga wul txaks-bā′⁰sga
ga′inaga⁰. Ada wula uks-nī′⁰tsgɛt gɛsga gia′ksga⁰. Ǥak-
statnā′⁰ga xsâ′⁰ga ll!ī-g·â′ksɛt gɛsga wagait-giā′ksga⁰. Ɫā
sɛm sunā′⁰ɫsga hanā′⁰xga da g·ap-wī-am-ha′utga asga
ha′utga⁰, “Mô′g·ani nā′⁰t.” Ada a′ɫgɛt nɛ-sɛgâ′tgɛtga y!ū′⁰=
25 taga ha′usga hanā′⁰xga⁰ gun-mô′g·antgɛtga⁰. Ada g·îk
ha′utga⁰, “Ayîn dzɛ gan ligi-wā′na na-aam-wā′ls ā′⁰but;
a′yîn dzɛ gan ɫiâ′na nɛ-ɫiâ′ntgɛs ā′⁰but; a′yîn dzɛ gan ga-
xsâ′⁰na, nɛ-ga-xsâ′s ā′⁰but; a′yîn dzɛ gan ɫɛɫū′⁰ngitsɛna,
nɛ-ɫū′⁰ngitgɛs ā′⁰but; a′yîn dzɛ gan haya′tsgɛna, na-haya′ts=
30 gɛs ā′⁰but; a′yîn dzɛ gana mɛ na′ksgē⁰.”

Hī-sɛ-ha′utga “a′yîn dzɛ gana mɛ na′ksgē⁰,” adat wul
ya′dzɛtgɛt Dzaga-di-lâ′⁰ga na-xsâ′⁰t gɛsga na-ha-q!ayā′ntga⁰,
asgɛt dā′lxsga nɛ-xsâ′⁰tga⁰. A′ɫgɛ alu-t!ā′⁰ɫ gant ha-dā′lxt=
ga⁰ a ɫa dɛm na-gô′ɫsga sa′miga⁰. Ada wul sa-txal-g·â′sga

seals. Call him ashore. Call his name. His name is Floating-Across. Ask him to take you aboard with him in his canoe. Promise him the wealth of your father, all your father's property, or that he may marry you."

Then the words of Mouse-Woman to her were ended. The princess arose with the two young women who accompanied her again and again. Then they came into the woods.

Then she tied the two young women to stumps. She told them that she would go farther for a little while to carry (fuel). Then she went really slowly; but when she reached the trail, she ran up the mountain. She came to the top of the mountain, and then she ran down the other side. Then she heard the Grizzly-Bears howling behind, pursuing her.

Then the princess cried while she was running, being afraid. Then she ran out of the woods where the trail ran along the ground. Then she looked towards the water. Behold! a canoe was drifting out on the water. Then the woman was very tired, and she really cried and said, "Take me aboard, my dear!" but the man paid no heed to what the woman said who asked to be taken aboard. Then she said again, "Will you if my father's property is your property; if my father's elks are your elks; if my father's canoes are your canoes; if my father's slaves are your slaves; if my father's coppers are your coppers; if I become your wife?"

As soon as she said, "If I become your wife," Floating-Across hit his canoe with his club and spoke to his canoe. It is not known what words he spoke when the Bears were running out of the woods. Then the copper canoe

xsâ′ᴇm ᴍᴇsī′ᴇn gᴇsga wul uks-hë′ᵒtgᴇsga hanā′ᵒxgaᵒ. Ada
wul sa-lôgôm-gô′sga hanā′ᵒx gᴇsga ts!ᴇm-xsâ′ᵒgaᵒ; ada wul
ha′ts!ᴇksᴇm g·îkt ya′dzᴇtga na-xsâ′ᵒtgaᵒ. Ada g·îk ha′dzᴇk=
sᴇm sa-l!ī·g·â′ᵒkst gᴇsga n-ła wul l!ī·g·â′ᵒkstgaᵒ.

5   Ada sa-uks-ha′usga wī-mᴇdī′ᵒkgaᵒ, "Ndzu na′ksu n-wā′ndē.
Gâ′ł mᴇ gan-dᴇ-bā′ᵒtdu na′ksut? Ndzu, n·gâ′ng·î°n. Ada
n dzᴇ kᵘłī-gaiga′i nᴇ-xsâ′ᵒn."

    Ada wul sagait-hë′tgᴇsga mᴇdī′ᵒkga dᴇmt' în-ha′ts!ᴇksᴇm
g·îlᴇks-gā′ᵒsga su-p!ā′ᵒsᴇm hanā′ᵒxgaᵒ. Ā′łgᴇt nᴇsᴇgâ′ᵒtga
10 y!ū′ᵒtaga lu-t!ā′ᵒt gᴇsga ts!ᴇm-xsâ′ᵒga ha′usga wut!a-mᴇdī′ᵒk
gᴇs nī′ᵒtgaᵒ. Y!agai łā′ wula tgi-nī′ᵒtsgᴇt gᴇsga ts!ᴇm-
a′ksgaᵒ a dᴇmt nī′ᵒsga ᴇ′rᴇlagaᵒ. Sᴇm hô′ik·!agansga łgu-
wā′lksᴇkga nt wula ya′ułᴇmxtgᴇt Ksᴇm-wuts!ī′ᵒngaᵒ a′sga
łat gun-mô′g·antgᴇt gᴇs Dzaga-di-lâ′ᵒgaᵒ.

15   Ada wula uks-lahä′dîksga txan!ī′sga mᴇdī′ᵒk asga dᴇm
kᵘłī-k!usk!wa′sᴇlsga xsâ′ᵒgaᵒ. Ada ła dᴇm txal-ax·a′xłgᴇ
txan!ī′sga mᴇdī′ᵒk gᴇsga awā′ᵒsga xsâ′ᵒm mᴇsī′ᵒnga, ada
wul sa-lu-haldᴇm-bā′ᵒtga. Adat ya′dzᴇsga lax-ā′gasga
nᴇ-xsâ′. "Mma′xsᴇn nᴇ-mū′ᵒnt (gugwala)." Ada wul sa-
20 dᴇdū′ᵒlsga nᴇ-xsâ′ᵒtga. Ada sᴇmgal gatg·atga. Lagax-
wā′sga wā′ᵒtga a wul lagax-ga-ts!ᴇm-ā′xtgaᵒ. Ada k'uł-
dza′ga-tgu-ya′łtgᴇt gᴇsgᴇt xts!ᴇ-gaiga′iga nᴇ-ga-t!ᴇm-lā′nisga
mᴇdī′ᵒkgaᵒ.

    (Ada xsâ′ᵒ gwaᵒt' în-hô′g·iga nᴇ-ts!ᴇm-ā′ga *crocodile*.
25 Na-t!a′ła ya′ts!ᴇsgᴇ gwa′ya a stᴇ-wagait-łā-g·ig·a′tgaᵒ, al
a′yinat g·a′ᵒwan.)

    N!ī′ łat lu-gā′gantga nᴇ-xsâ′ᵒtga mᴇdī′ᵒkgaᵒ. Ada llâ′ksa
na-wī-g'am-dᴇ′rᴇsga mᴇdī′ᵒk gᴇsga lax-a′ksgaᵒ. Sᴇm lu-ā′m
gâ′ᵒt gᴇsga ła xstā′ᵒt gᴇsga nat' în-sᴇ-wulī′ᵒntgaᵒ. Nin!ī′
30 n-lu-g·a′da ts!ᴇm-t!ā′ᵒ tgwaᵒ, nᴇ-s'iā′ndᴇ a′ksᴇda [1] ts!ᴇm-t!ā′ᵒ
wul lu-t!ā′tgaᵒ.

    Ada′ wula wusᴇn-yā′ᵒt gᴇsga awā′ᵒsga hanā′ᵒxga nᴇ-su-

---

[1] Better: nᴇ-s'iā′ndᴇsga a′ksᴇga.

floated close to the place where the woman was standing near the water. Then the woman jumped aboard the canoe, and he struck the canoe again. Then it drifted out again where it had been floating on the water before.

Then the great Grizzly-Bears shouted towards the water, "Give me my wife whom you got! Why did you run away with my wife? Give her to me, else I may go to you and I'll bite your canoe to pieces!"

Then the Grizzly-Bears stood together, intending to take back the young woman. The man who staid in his canoe did not mind what the great Grizzly-Bears said to him. Instead he always looked down into the water, looking for seals. The princess followed the advice of Mouse-Woman when she asked to be taken aboard by Floating-Across.

Then all the Grizzly-Bears swam away from shore to break the canoe to pieces. When all the Grizzly-Bears reached near the copper canoe, (the man) suddenly arose. He struck the edge of his canoe. "Raise your ears, Gugwala [?]" Then his canoe became alive. It was very strong. Its name was Was[2]-on-Each-Side, for it had mouths at each end. Then it turned round and bit through the necks of the Grizzly-Bears.

(This canoe was like the mouth of a crocodile. This animal existed at the time of the former people, but not now.)

When the canoe had vanquished the Grizzly-Bears, the dead bodies of the Grizzly-Bears drifted on the water. (The man) was very glad because he had won over those who had bothered him. This one was the owner [person in] of the lake, and lived at the bottom of the lake.

Then he went along inside of the canoe towards the

---

[2] The Was is a monster.

mô′g′antga⁰. Adat wul xɫɛm-yā″⁰gɛsga hanā′⁰xga⁰. Adat
l!ī-sgɛ′r t!ɛm-gā′ust gɛsga lax-ga′iksga⁰ hanā′⁰xga⁰. Ada
ha′us Dzaga-di-lâ′⁰ gɛsga hanā′⁰xga⁰, "Gɛgɛ′rɛlɫ ts!a′skᵘdê
t!ɛm-ga′usut." Ada wult gɛgɛ′rɛltga⁰ su-p!a′sɛm hanā′⁰xga⁰
5 t!ɛm-ga′ustga⁰. Ada wult wā′⁰sga ts!a′sguga⁰. Sɛm-sa-
ga′ksgɛda ɫat nī′⁰sga qana′uga⁰. Ada ha′utga⁰, "Ła′⁰xɫ."
Adat′ am-sɛ-xstā′⁰mgantgɛ hanā′⁰xga n-ɫa′xstgɛsgɛ wā′⁰ntga⁰.
Ada ɫa sɛ-xstā′⁰mxsgɛt wul ɫa′⁰xsga n-ɫa′xstga⁰, ada ha′utga⁰,
"Ła ɫa′g′au nɛ-ts!a′sgun." Ada sɛm txal-yā′⁰sgɛt sī′⁰p!ɛntga
10 y!ū′⁰ta gɛsgɛt wul ɫā′⁰xsgɛ n-ts!a′sgutga⁰.

Ada′ wula dzagam-k!ant gɛsga awā′⁰ nɛ-wul dzôxt dîɫ
su-na′kstga⁰. Ada hē′ldɛ sɛ-ɛ′rɛlatga⁰, a dɛmt dzē′gɛsga
n-ɫa-na′kstga⁰. Ada wul y!aga-yā′⁰sga n-ɫa-na′kstga⁰. Adat
nī′⁰sga g·îk su-na′ksga na′kstga⁰.

15 Ada ɫa ga′udit uks-dô′gasga ɛ′rɛlaga⁰, ada wult lɛp-na-
dô′gatga wī-hānā′⁰xga na-ga-ts!a′usga ɛ′rɛlaga⁰. Ada
ha′utga⁰, "Dɛm dī ɛ′rɛlakgɛs ga′⁰su gwa⁰." Ada awā′⁰sga
su-na′ksga y!ū′⁰tagɛ wul nâ′⁰kɛt gɛsga ā′⁰tgɛga⁰. Ksɛm-
nâ′⁰sɛrgɛ nɛ-ɫa-na′kstga⁰. Adat k!a-sī′⁰p!ɛntgɛ y!ū′⁰tagɛ nɛ-
20 su-na′kstga⁰, awul ha′ts!i-su-p!a′stga⁰.

Ada nɛ-gâ′ga dɛm k!înī′⁰tgɛsga y!ū′⁰ta gɛsga ganɫā′⁰kga⁰,
ada ha′ut gɛsga su-na′kstga⁰; "Ts!u dzɛ n!axn!ō′yînɫ
xstā′mga dɛ ts!ɛm-wā′lbɛm, g·îlâ′ dzɛ haldɛm-nī′⁰dzɛn.
Dza′kdɛng·i⁰n dâ′ni."

25 Adat wul kᵘda′xsɛtga⁰ y!ū′⁰taga na′kstga⁰ ha′ts!i gan-
ɫā′⁰k a dɛmt g·îk g·êɫ-ɛ′rɛlatga⁰. Ada hī-ksɛ-dā′uɫsga y!ū′⁰ta
da al di-k·!inī′⁰tgɛsga n-ɫā-na′kstga⁰. Ada wul t!ā′⁰t gɛsgɛt
ga′psga ɛ′rɛlaga na-gɛ′rɛlt a′sda g·i-ts!ī′⁰pda⁰. Adat n!ax=
n!ū′⁰tga su-p!a′sɛm hanā′⁰xga xs-g′a′ikgɛsgɛ na-stâ′⁰sgɛ
30 wā′lpga⁰, wadi-wul-yā′⁰xgɛsga hā′⁰sgɛ ha′utga⁰. Ada ɡaks-
wu′ldɛt txal-iā′⁰sga ha′ut gɛsgɛt n!ɛxn!ū′⁰tga⁰. Ada wul
sa-ha′ldɛm-nī′⁰dzgɛtga⁰. Ɡakstatnā′⁰t, Ksɛm-nâ′⁰sɛrt′ în-
txa-xɫɛp-wā′lxsɛnt ɡabɛ ɛ′rɛlaga⁰.

Hī-sɛ-ha′ldɛm-nī′⁰dzgɛsga su-p!a′sɛm hanā′⁰xga, da al

woman whom he had taken aboard. He embraced the woman, and he put his head in the lap of the woman. Then Floating-Across said to the woman, "Seek for lice on my head." Then the young woman searched his head. She found a louse. She was much frightened when she saw that it was a frog. Then he said, "Bite it." The woman only made a noise biting her nail. When she made a noise biting her nail, she said, "I am biting your louse." Then the love of the man increased very much when she had bitten his louse.

Then he and his new wife went ashore to the place where he staid. He had caught many seals to give them to his old wife. Then his old wife went down to the beach, and she saw the new wife whom he had married.

When they had finished taking the seals out of the canoe, the great woman put some of the seals aside. She said, "These shall be the seals of my sister." Then the man lay near his new wife in the night. Wolverene-Woman was his old wife. Then the man loved his new wife more because she was still young.

Then the man arose first in the morning. He said to his new wife, "If you hear a noise in our house, do not look up. That one might kill you."

Then, while it was still morning, the man went out to harpoon seals. When the man had gone out, his old wife also arose and sat down to eat the seals which he had obtained the day before. Then the young woman heard the noise of biting on the other side of the house. It sounded as though a dog were eating. Then she heard the noise becoming louder. Suddenly she looked up. Behold! it was Wolverene-Woman, who bolted down a whole (seal, beginning at) one end [eating the seal].

As soon as the young woman looked up, Wolverene-

k·!a′kgɛt Ksɛm-nâ′⁰sɛrga⁰. Ada g·îdzɛ dza′ktga⁰. Ada
łā ksɛ-a′xłgɛsgɛ nɛ-ksɛ-nā′⁰łgɛtga⁰, adat gun-gâ′⁰ wul nâ′⁰=
kɛsgɛ su-p!a′sɛm hanā′⁰xga, ada xts!ɛ-g·a′yi t!ɛm-lā′nitga⁰.
Ada dza′ksga hanā′⁰xga⁰.

5   Adat g·a′lksɛtgɛ y!ū′⁰taga wul dza′ksga su-na′kstga⁰.
Ada wul sa-dzagam-lu-ya′ltgɛtga⁰. Hī-ba′tsgɛtga⁰, ada wult
gɛ′rɛdaxs Ksɛm-nâ′⁰sɛr, "Gâ′⁰ł wula wā′ldiu awā′⁰n?" Ada
ha′us Ksɛm-nâ′⁰sɛrga⁰, "K!abɛ-xstô′gat gā′⁰su da wi-sa′."
Ada ha′usga y!ū′⁰taga⁰: "Amī mɛ dzɛ g·ik asdi-wulā′gut,
10 n dɛm dza′gun."

    Ada wul gun-iā′⁰t gɛsga awā′⁰sga⁰ wul nâ′⁰kɛsgɛ nɛ-su-
na′kstga⁰. Ģakstatnā′⁰, ła na′ga nda-dza′ktga⁰, gan sɛm
łū′⁰ntit gɛs Ksɛm-nâ′⁰sɛrga⁰. Adat dza′gutga⁰. Ada g·ī′dzît
łgu′ksɛn dɛmt dza′gutga⁰, a wu′lt hī-sa-g·ô′dzɛ t!ɛm-ga′ust
15 ła g·îk sa-lu-lɛp-dā′ułtga⁰. Ada hē′ldɛ wā′ldi a gwa′⁰.
Su-g·ā′⁰wan da kᵘłī-yîdzya′dzɛda nɛ-sa′mitga⁰, adat lu-g·as=
g·ô′dzɛ hū′⁰łɛnsk-ga⁰. Ada wī-dza′ks Ksɛm-nâ′⁰sɛrga⁰.

    Ada wult ksɛ-gā′⁰tga y!ū′⁰taga nɛ-gâ′⁰tsga⁰, nɛ-łā-na′kst=
ga⁰. Adat l!ī-gan-sū′⁰t gɛsga lax-ô′ nɛ-qam-dza′ksga su-
20 na′kstga⁰. Ada g·ik ha′ts!ɛksɛm dɛdū′⁰lsga nɛ-su-na′kstga⁰.
Adat kᵘłī-g·asg·ô′dza nɛ-sa′mis Ksɛm-nâ′⁰sɛrga⁰. Adat
wa′⁰xt gɛsga nɛ-ts!ɛm-wā′lbtga; na-xbī′⁰lsga la′kgɛt wul
wa′⁰xtga⁰. Ada wul sɛm txal-yā′⁰sgɛt sī′⁰p!ɛnsga su-
na′kstga⁰.

25   Ada ła g·ik k!ɛ′rɛldɛ sat, da na-g·ô′łga kstɛnsâ′ltga
łgu-g·ałā′ntgɛtga⁰ asgɛ dɛmt ts!ɛlā′yusga łɛmkdī′⁰tga⁰ gu
da dza′ga dɛsda ā′mt dɛ sga-na′ktda⁰. Adat gɛ′rɛdaxtga
łgu-g·ała′ntgɛtga⁰ dzɛ wula wā′lsgɛ łamkdī′⁰tgɛtga⁰. Ada
ha′usga y!ū′⁰taga⁰, "Di-da′uł dɛsda k!ɛ′rɛltdɛ sa′da a dɛm
30 dīt ts!ɛlā′yusɛmt." Ada m̄a′łɛdɛ dɛp-gua′i a′łgɛ dīt nī′⁰st=
ga⁰, ada ā′łgɛ dɛp-txal-wā′⁰dga⁰.

    Txal-haxhô′ig·igada wulwa′lim sa′mit a′sga dɛmt g·ī′⁰nsga
łɛmkdī′⁰tga⁰. Lū′nksɛm sa′mim ma′ti dɛmt dzā′ga łɛmk=

Woman began to choke. She almost died. When she recovered her breath, she went to the place where the young woman was lying, and she bit through her neck. Then the woman was dead.

The man felt that his new wife was dead. He quickly returned ashore. As soon as he reached the shore, he asked Wolverene-Woman, "What has happened to the one near you?" Then Wolverene-Woman said, "My sister has been asleep all day long." Then the man said, "If you have done any wrong to her, I shall kill you."

Then he went to the place where his new wife lay. Behold! she had been dead for a long time. Therefore he became very angry with Wolverene-Woman. He killed her. He was almost unable to kill her, because as soon as he cut her head off, it went back of itself. He did so many times. Finally he cut her flesh to pieces and sprinkled hellebore (?) on it. Then Wolverene-Woman was really dead.

Then the man took out the heart of his old wife and swung it over the dead body of his new wife. Then his new wife came to life. He cut to pieces the flesh of Wolverene-Woman and buried it in the house; it was the end of the fire where he buried her. Then his love for his new wife increased.

One day [again] his nine brothers-in-law came out of the woods to visit their sister who had been dead for some time. His brothers-in-law asked him where their sister was. Then the man said, "She went one day to visit you." Then they told him that they had not seen her and had not met her.

Each carried along meat, which they were going to give to their sister. It was dried meat of the mountain-

dī′yᴇtgᴇtga⁰. Ada wul q!amts!ᴇn ha′usga y!ū′⁰ta gᴇsga
su-na′kstga⁰, "Dzᴇ guldᴇm-ga′odin! Ndâ, y!aga-yā′⁰n! Ada
lu-t!ā′⁰na na-ts!ᴇm-xsâ′yut."

Ada k!uł-humhū′msgᴇsga łgu-ts!uwā′ng·itga⁰. Ada k!uł-
5 lu-tgu-bā′⁰t gᴇsga ts!ᴇm-wā′lbga⁰ asga hū′msgᴇtga⁰. Su-
g·a′⁰wun da wa′itga wul sgᴇ′rᴇsga łᴇmkdī′yᴇtga⁰ nat dza′=
gutga⁰. Adat wul dᴇ-wi-ha′utgᴇsgᴇ wag′ā′utga⁰ a nᴇ-
wag′a′ut gᴇsga n-ła′xstga⁰. Ada n-gâ′ga dᴇmt ksᴇ-wôa′x=
sga nᴇ-txamâ′sga łᴇmkdī′yᴇtga⁰, da al y!aga-k·la′xgᴇgᴇ
10 y!ū′⁰taga⁰. Ada sa-lôgôm-bā′⁰t gᴇsga nᴇ-xsâ′⁰tga⁰. Adat
ya′tstga⁰. Ada wul wagait-uks-dā′ułsga xsâ′ gᴇsgᴇ wagait
g·iā′⁰ksga⁰ dîł su-na′kstga⁰.

Sᴇmgal sī′⁰p!ᴇntgᴇ su-p!a′sᴇm na′kstga⁰. Ła ā′ms gasga
na′ktga⁰, da wul wā′dᴇmłgᴇsga hanā′⁰xga⁰. Ada ła lu-
15 gwa′ntgᴇsga sa′ga, ada wul ksᴇ-laxla′xsga łgū′łgᴇm y!ū′⁰tat=
ga⁰. Ada sᴇm-lu-ā′msga gâ′⁰tsga y!ū′⁰taga asga łat nī′⁰sga
łgū′łgᴇm y!ū′⁰tga⁰. Ła ga′udi ksᴇ-laxla′xsga łguâ′młgᴇga da
lu-g′ā′⁰xgᴇ gâ′⁰tsga su-p!a′sᴇm hanā′⁰x gᴇs dᴇp nᴇgwā′⁰tga⁰.

Ada wul wī-ha′utgᴇtga⁰, gant gᴇ′rᴇdaxtga na′kstga
20 gâ′⁰ga gana wī-ha′utgᴇtga⁰. Ada ma′łᴇsga wi-ga′tgᴇtgᴇs
dᴇp-nᴇgwā′⁰tga⁰. Ada ha′usga y!ū′⁰ta gᴇsga na′kstga⁰.
"Dᴇm gâ′yinga⁰."

Ǥan ła k!ᴇ′rᴇldᴇ sat, ada wul haldᴇm-bā′⁰sga hanā′⁰xga⁰.
Adat wul k·!înā′mtga y!ū′⁰tagᴇ na-xsâ′⁰m mᴇsī′⁰ntga dîł
25 na-ha-g′ayā′ntga⁰ asgᴇ łgū′⁰łgᴇm y!ū′⁰tatga⁰. Ada ha′ut
gᴇsga na′kstga⁰, "Dzᴇda′ ła wi-lā′⁰ksa łguâ′młgᴇt, ada
wa′msdᴇ mᴇ dᴇm g·ē′⁰nt gᴇsga txan!ī′ sa′ga dᴇm gaks
wul g′ap-wi-lā′⁰kstga⁰."

Adat k·!îna′msga ha-kᵘda′kga⁰ dîł t!ā′⁰sga dîł ha-g′a=
30 yā′nᴇm wa′tsaga⁰. "Gunaxnēsᴇmg·a′d mᴇ dᴇm su-wā′dit."
Ada wul sᴇ-g·â′tgᴇsga hanā′⁰xga⁰ dîł łguâ′młgᴇga. Ada
wul ba′tsgᴇt gᴇsga na-qal-ts!a′ps nᴇgwā′⁰tga⁰. Ada wult
dô′xsga ha-g′ayā′nᴇm wa′tsaga dîł ha-kᵘda′kga⁰ ganł ha-
wā′lga⁰. Adat lu-dâ′⁰t gᴇsga ts!ᴇm-xsâ′ᴇm mᴇsī′⁰nga⁰.

goat which their sister was to eat. Then the man said secretly to his young wife, "Get ready to go. Go down to the beach and sit down in my canoe."

Then the youngest brother smelled about. He ran about in the house, smelling. Soon he found the place where his sister who had been killed lay. Then he cried, while he was digging with his claws where she was buried. Before he had dug out the body of his sister, the man escaped to the shore. He went quickly aboard his canoe. Then he struck it, and the canoe went way out from the shore with his new wife.

He loved his young wife very much. After some time the woman was with child; and when the time was completed, she gave birth to a boy. Then the man was very glad when he saw the boy. After the child was born, the young woman longed for her parents.

She cried, therefore her husband asked her why she was crying. She told him that she was homesick for her parents. Then the man said to her, "You shall go there."

One day the woman arose, and the man gave her his copper canoe and his club for the boy. Then he said to his wife, "When the child is grown up, give him devil's-club every day until he is really grown up."

Then he gave her a bow and arrows and the otter club. "You shall call him Gunaxnēsᴇmg·a′d." Then the woman started with her child. Then she came to her father's village. She took the otter club and the bow and the arrows and put them into the copper canoe.

Adat wul yɛ′rɛt gɛsga txa-g·îl-hau′lisga qal-ts!a′pgaⁿ. ·
Ada′ al wul y!aga-yā′ⁿtgaⁿ, at gâ′ⁿ nɛ-wā′lps nɛgwā′ⁿtgaⁿ; ada
ła al nakł da al dza′ks nɛgwā′ⁿtgaⁿ dîs nâ′ⁿtgaⁿ. Mɛ′la-
dɛ′rɛt gɛsga sgwa′i lu-t!axt!â′xłgɛsga gagâ′ⁿt gɛsgɛ wul
5 k!wā′tgɛsga k!â′lu łgū′ⁿłgɛm hanā′ⁿxtgaⁿ; ada al g·ina-
dʌldū′ⁿlsa txalpdâ′ⁿltgaⁿ ga-nɛ-bī′ⁿpgɛtgaⁿ.

Ada wul ks-gâ′gum ts!ī′ⁿnt gɛsga nɛ-wā′lbsga sī′ⁿlg·îtgaⁿ.
Adat ksɛ-sqā′gɛtga sī′ⁿlg·îtgaⁿ. Adat g·îk wul gâ′ⁿ awā′ⁿ
nɛ-aniā′ⁿsga sī′ⁿlg·îdɛm nɛ-bī′ⁿptgaⁿ, a dī k!ɛ′rɛlgɛ ha′utgaⁿ
10 at sqā′gɛtgaⁿ. Adat wul g·îk gâ′ⁿ nɛ-wā′lpsga nɛ-g·îk-
aniā′ⁿtgaⁿ. Adat g·îk ksɛ-sqā′gatgaⁿ. Adat g·îk wul ts!ī′ⁿnt
gɛsga nɛ-wā′lpsga ts!uwā′n-g·idɛm nɛ-bī′ⁿptgaⁿ. Ada wul
sɛm ·lu-g·ā′ⁿsgɛ gâ′ⁿts nɛ-bī′ⁿptgaⁿ, dat anâ′ga dɛm lu-t!ā′ⁿt
gɛsga nɛ-wā′lptgaⁿ.

15 Amō′stgɛt wul dzô′gantgaⁿ. Nin!ī′ wul dzô′xsga gwā′ⁿm
g·a′tgaⁿ; a wul łā′ wula galksɛ-hë′ⁿtgɛ ts!ā′ⁿrɛsga łgwâ′mł=
gɛga, a wul łā′ wulat g·ī′ⁿntgɛt nâ′ⁿt gɛsga wâ′ⁿmstɛga.
Gan-wā′ltgaⁿ, a dɛm wul sɛ-hats!ɛnā′ⁿsɛt a gâ′ dɛm hasa′xt=
gaⁿ. Nin!ī′ gant x-wâ′msɛntgɛt nâ′ⁿtgaⁿ. Ada łā′t wula
20 la′xsɛntgaⁿ.

Adat g·îk dô′ga txalpxdâ′ldɛ su-ma′xsɛm y!ū′ⁿta dɛm
nɛ-sɛpsī′ⁿp!ɛnsgɛtgaⁿ. Da ·wul sɛm ā′m a wul-p!a′stgaⁿ.
Wai, ła lu-gwā′ntgɛsga sa′ga, ada ła dɛ′rɛm laā′xtgaⁿ.
Da ła gâ′msɛm a txan!ī′ lax-yū′ⁿbɛt hë′ldɛ g·a′da dɛ′rɛt;
25 a dɛ′rɛm laā′xtga gan-wā′ltgaⁿ.

Ada wult hukhū′ⁿtgɛtgɛ su-p!a′sɛm y!ū′ⁿtaga nɛ-sɛpsī′ⁿ=
p!ɛnsgɛtgaⁿ. Ada ha′utgaⁿ, "Dzɛ da łā′ⁿ dzɛ dī-wulwā′nɛm
a gwa′i a dzɛ wī-gâ′msɛm, ada dɛm dī-ha-dɛ′rɛm laā′x=
dɛm. Lā′n dzɛ tgu-k·!a′nɛm a kᵘdō′n gwaⁿ."
30 Ada wul haldɛm-g·ô′łtsga nɛ-sɛpsī′ⁿp!ɛnsgɛtgaⁿ. Adat
ma′łɛt gɛs nâ′ⁿtgaⁿ. Adat anâ′xtgɛt nâ′ⁿtgaⁿ. Ada wulat
gâ′ⁿtgɛt nâ′ⁿtgɛ nɛt wul yɛ′rɛsgɛ xsâⁿm mɛsī′ⁿngaⁿ. Adat′
am-uks-gā′ⁿksga ha-gayā′nɛm wa′tsagaⁿ, dił ha-kᵘda′kgaⁿ,

Then she hid it right behind the town. Then she went down to the beach and went to her father's house; but her father and her mother had been dead a long time. Both had died because they were heavy at heart when their only daughter had been lost; but her four uncles remained alive.

First she entered the house of the eldest one, but the eldest one would not let her in [refused her out]. Then she went to the next eldest uncle, but he also spoke and refused her (admittance). Then she went to the house of the middle one, and he also would not let her in [refused her out]. Then she entered the house of her youngest uncle. Her uncle was very sad, and he allowed her to stay in his house.

She staid in the corner. That is where the poor people used to stay, for the child always had diarrhœa [the insides of the child always ran through] because his mother always gave him devil's-club. The reason she did so was that he should have good luck in all that he desired. Therefore his mother gave him devil's-club to eat. Therefore she always washed him.

He had four young men for his friends. He grew up well. When the time was completed, they died of starvation again. It was winter, and many people died in every country. It was so because they were starving.

Then the young man called his friends. He said, "If we stay here the whole winter, we shall also die of hunger. Come on! Let us travel about by canoe!"

Then his friends arose. Then he told his mother about it, and his mother allowed him (to go). Then his mother went to the place where the copper canoe was hidden. She just took out the otter club and the bow and the

dîł ha-wā′lga⁰. Adat wula k·!îlk·!înā′mt gᴇsgᴇ łgū′łgᴇm
y!ū′⁰ta. Ada q!a′mts!ᴇn sig·â′⁰tgᴇt gᴇsga sᴇm-ganłā′⁰kga
dîł txalpxdâ′ltga nᴇ-sᴇpsī′⁽⁰⁾p!ᴇnsgᴇtga⁰. Adat tgu-gâ′⁰ tgu-
kᵘdū′⁰nsga Maxła-qxā′łaga⁰. Nak-txa-hayuwā′⁰sga tgu-yā′⁰=
5 gᴇtga⁰. Nin!ī′ ks-gâ′gᴇm gô′itga⁰.

Adat nī′ wul l!ī-halhô′ltgᴇ lax-lᴇplô′⁰b gᴇsga ᴇ′rᴇlaga⁰.
Ada wu′lt wā′⁰kstga łgu-wā′lksᴇtga nᴇ-ha-g·ayā′nᴇm wa′ts!at
gᴇsga lax-a′ksga. Ada wul swâ′⁰xsgᴇsga wa′ts!aga at gâ′⁰ wul
l!ī-dâ′⁰sga ᴇ′rᴇlaga asī llaxst!â′ega. Txan!ī′ ᴇ′rᴇlat dat sᴇm-
10 lu-q!ā′gantga wa′ts!aga ᴇ′rᴇla gᴇsga lax-lᴇplô′⁰pga⁰. Ada al
g·îk gū′⁰t gᴇsga na-ha-wā′ltga⁰. Kpâ′lg·atga sga-bū′ sᴇ-ᴇ′rᴇ=
latga⁰. Adat sᴇm-hâ′⁰n nᴇ-xsâ′⁰t gᴇsgᴇ nᴇ-sᴇ-ᴇ′rᴇlatga⁰, a wul
nin!ī′ ᴇ′rᴇla di sᴇmg·îd wunē′yas nᴇ′rᴇm gᴇsgᴇ da gâ′msᴇmga⁰.

Ada ła tgi-yā′⁰sga sa′ga da gô′it!ᴇksga wī-xsâ′ga ts!ᴇlᴇm-
15 hëhë′⁰tgᴇ gᴇsga Maxłᴇ-qxā′łaga⁰. Uks-mma′xsgᴇ na-ga-
ła′xsᴇ ᴇ′rᴇlat a na-a′gasgᴇ xsâ′ga lu-kstᴇnsâ′lga⁰. Ada
a′łgᴇt wula′ideł g·a′deł wula wā′tgᴇt. Txan!ī′ g·a′tga ga-
wawā′⁰tga⁰. Ada wul ksᴇ′rs nâ′⁰tga⁰. Ada wul ha′utga⁰,
"Nnī′⁰tgun łgułgō′⁰łgu a nī′⁰dzᴇsᴇm gu nat su-wā′⁰dᴇtgᴇt
20 nᴇgwā′⁰tgᴇs Gunaxnēsᴇmg·a′d."

Ada sᴇmt nᴇsga′tgᴇtga gulâ′ntga ga-nᴇ-bī′⁰pgᴇs nâ′⁰tga⁰.
Ada ha′utgᴇ nâ′⁰tga⁰, "Nin!ī′ da dāł lᴇt da łgō′⁰łgᴇnda.
Nin!ī′ ha nī′⁰dzᴇn." Asī hi-yā′⁰gwa ha′uadī a gwa⁰, da al
sa-ba′tsgaga xsâ′ gᴇsga txa-g·ē′⁰ka wā′lbga wul t!ā′⁰s
25 nâ′⁰tga⁰. Da al mᴇ′ła-k!abᴇ-ᴇ′rᴇla g·îlᴇm-han-wā′⁰kstga⁰.
Ada al g·îk mᴇła-k·!a′psga k·!îna′mt gᴇsga ga-nᴇ-bī′⁰ps
nâ′⁰tga⁰. Da al k·!ig·ī′⁰t gᴇsga ᴇ′rᴇlaga di k·!ina′mt gᴇsga
ts!uwā′ng·îtga⁰. Ada′ wula bax-łā′⁰tga⁰. Ada wī-sagait-lu-
am′ā′msga ga-gâ′⁰tga⁰.

30 Ada wul sᴇm-gal wula dza′psga łgwā′lksᴇkga⁰ wulā′itga
yu-ha-kᵘda′ksᴇtga⁰. Ada nin!ī′ su-p!a′sᴇm y!ū′⁰ta gwa′ya
huk-sᴇ-wulī′⁰nsgᴇtga⁰ at ya′ts!ᴇsgᴇm ts!ᴇm-a′ks; nin!ī′ t!ī′⁰bᴇn,
płân′ ganł ᴇ′rᴇla, dîł g·ap-txan!ī′ ya′ts!ᴇsk. Lu-q!ā′gandᴇ
txan!ī′ wul lᴇks-g·ig·a′da ya′ts!ᴇsgat.

arrows, and she gave them to her son. Then he started secretly early one morning with his four friends, and he went about in the neighborhood of Metlakahtla. He went towards the south. That is where he went first.

Then he saw that the rocks were full of seals. The prince dipped his otter club into the water. The otter dived, going to the place where the seals lay sleeping. Then the otter verily destroyed all the seals on the rocks. Then he also shot them with his arrows. The number of the seals (he killed) was ten score. He filled his canoe with the seals he had killed, for seals were our principal food in winter.

When the day went down, the great canoe arrived and went into (the bay of) Metlakahtla. The seal-flippers showed over the gunwale of the canoe, and there were five men in it. Then the people did not know where he came from. All the people were puzzled. Then his mother went out. She said, "I think that is my child whom you see, whom his father called Gunaxnēsɛmg·a′d."

Then the three brothers of his mother laughed at her. Then they said to his mother, "That is your dear Diarrhœa-Child, the one whom you see." When they were saying this, the canoe quickly came ashore below the house where the mother lived. Then he gave little seals to those who had paddled for him, and he gave ten to each of the uncles of his mother, but he gave twenty seals to the youngest one. Then they carried them up. Then they all were happy.

Then the prince was a good hunter. He knew how to use the bow. That young man was an expert hunter of water-animals, — sea-lions, sea-otters, and seals, — and of all kinds of animals. All kinds of animals were killed by him.

Adat wā'⁰t!ɛtgɛt nâ'⁰tgɛ sa'mi dǐł txan!ī' wul lɛks-g·ig·a'da
sa'mim ya'ts!ɛsk a dɛrɛm laā'gadɛt.   Ada a'łgɛ na'kł wālt
da wi-lē'ksɛm yā'⁰ktga⁰.   Adat wul ë'⁰tgɛsga nɛ-wā'⁰t gu
na-k·!îna'ms nɛgwā'⁰tgɛs nī'⁰t Gunaxnēsɛmg·a'd.   Ada wul
5 txal-iā'⁰sga ama wā'lt gɛsga spagait-g·a'tga⁰.

Ada wul hasa'xt gɛsga dɛmt na'ksgɛ łgū'⁰łgɛm hanā'⁰xs
nɛ-bī'⁰ptga⁰.   Ada a'łgɛt anâ'xdɛt nɛgwā'tsga hanā'⁰xga⁰.
Nin!ī' gant di-k·!ē'⁰xgɛdɛ łgwā'lksɛgɛm hanā'⁰xga su-p!a'sɛm
y!ū'⁰taga⁰; a wul g·ap-hasa'xsga łgwā'lksɛgɛm hanā'⁰x gɛs
10 nī'⁰tga⁰; adat wul na'ksgɛtga su-p!a'sɛm y!ū'⁰taga łgu-
txaâ'tga⁰.

Ada wult y!aga-gā'⁰sgɛ nɛ-xsâ'⁰m mɛsī'⁰ntga⁰.   Sɛm k!a-
t!â'xłgɛm lig·i-wā'lt gɛs dɛp-nī'atga.   Ada wul sɛ-haya'ts=
gɛtga⁰.   (A'mksa sɛm-g·ig·a'tgɛ wul dɛdâ'sga haya'tsgɛga.
15 Nin!ī' gwai wula dza'psɛsga haya'tsgɛga.   Q!a'wutsxandɛ
haya'tsk, ada sɛm-gal t!â'xłgɛ wul g·ī'⁰ksdɛt; dɛm ë'⁰sgɛ
sga-bū'sgɛ lig·i-wā'lksɛkt, łɛłū'ng·ît, ga-xsâ', ganł g·ap-
txan!ī' aamwā'ł.)   L!ī-kpī'⁰tsxant wul dza'ba haya'tsgɛt a
na-xsâ't gu da na-k·!îna'ms nɛgwā'⁰tgɛs nī'⁰t asdɛ asī
20 ts!ū'⁰sgɛtga⁰.   Ada galtsxa'n haya'tsgɛgɛ ha-na'kstgɛsga
ła'mstga⁰.   Ada g·îk galtsxa'ntgɛsga ga-nɛ-bī'⁰pgɛ nakst
dǐł g·ik nagatsa'usga nɛ-bī'⁰pgɛtga⁰.   Nin!ī'ɛt wul yā'⁰dɛtga⁰.

Ada hawa'łgɛ nakł ndā-na'kst da hashô'sgɛ huk-ga-
wuwā'ltgat' în-yā'⁰kɛ wul maxłɛ-bā'⁰ mɛs-płâ'n a txa-g·ī'ɛkɛ
25 łā⁰-qal-ts!a'bɛm Maxłɛ-qxā'⁰ła.   Ada wult n!axn!ū'⁰tgɛ ła'm=
sɛm hana'⁰xs Gunaxnēsɛmg·a'tgɛ ła wul maxłɛ-bā'⁰sgɛ mɛs-
płâ'nga⁰.   Ada ha'ut gɛsgɛ ła'mstga⁰, "Hasā'gau mɛ dɛm
gū'sgɛ mɛs-płâ'nga⁰, dɛm hô'yu da dɛm sɛ-t!at!â'⁰sgu.
G·îlâ' mɛ dzɛ nā-t!a'łɛnł iłā'⁰ n-lī'⁰tɛt."

30 Nin!ī' gan-di-haldɛm-g·ô'łsgɛ su-p!a'sɛm y!ū'⁰ta gwa⁰ dǐł
g·îk txalpxdâ'⁰ldɛ nɛ-sɛpsī'⁰p!ɛnsgɛtga⁰.   Ada' wula sā'⁰nt=
gɛtga⁰.   G̣akstatnā'h, wī-mɛs-płâ'n ła maxła-ha't!ɛkst a lax-
a'ksît.   Ada hë'ldɛ xsât' în-yā'⁰gɛdɛt.   Adat gū'⁰tɛ su-

Then his mother sold bear-meat and all kinds of land-animals to those who were starving. Not long (after this) she made a great potlatch, and then she named the name which his father had given to him, GunaxnēsEmg·a′d, and his wealth increased among the people.

Then he wished to marry the daughter of his uncle, but the father of the woman did not agree. Therefore the princess escaped with the young man, for the princess desired him very much. Then the young man married his cousin.

He took down his copper canoe. This was the most valuable property of our grandfathers. Then he made copper-plates. (Only chiefs had copper-plates. They would make copper-plates. A single copper-plate was very hard to buy, and a great amount of property — a large number of slaves, canoes, and all kinds of property — would equal it in value.) He made ten copper-plates out of the canoe that his father had given to him when he was small. Three copper-plates he gave as a marriage gift to his father-in-law, and three he gave to the uncles of his wife, and several to his uncles. Thus he distributed them.

Not very long after he was married, the hunters were excited pursuing a white sea-otter which was going along the channel below the old town of Metlakahtla. Then the mother-in-law of GunaxnēsEmg·a′d heard that the white sea-otter was going along the channel. She said to her son-in-law, "I wish you to shoot the white sea-otter. I will use it to make a blanket. Do not make a spot of blood on its fur."

Then the young man and his four friends arose. They went aboard the canoe. Behold! a large white sea-otter was swimming along the channel on the water. Many canoes were pursuing it. Then the young man hit the

p!a′sᴇm y!ū′ᵒta gwai wī-mᴇs-p⅃å′nga⁰. Adat wul lôgôm-
gā′ᵒt gᴇsga nᴇ-xså′ᵒtga⁰. Adat k·!îna′msga p⅃å′n gᴇsgᴇ
⅃a′msᴇm hanā′ᵒxtga⁰. Ada wult ts!â′ᵒdᴇsgᴇ nᴇ-anā′ᵒsgᴇ
p⅃å′nga⁰. Sᴇm sa-nᴇ-lu-wa′l ⅃gu-i⅃ā′ᵒ gᴇsga nᴇ-wul-ba′tsgᴇsga
5 ha-wā′lga⁰; gan ha′usgᴇ sig·a′dᴇmna′x gᴇsga ⅃gū′ᵒ⅃gᴇm
hanā′ᵒxtga⁰, "Dā′⅃ lu-ma′ᵒksa wī-anā′sᴇt a g·ē′ᵒkᴇt."
    Ada wult gā′ᵒtgᴇ ⅃gū′ᵒ⅃gᴇm hanā′ᵒxtgᴇ anā′ᵒsga⁰. Adat
y!aga-di-iā′ᵒtga⁰. Adat lu-mā′ᵒkstga⁰, l!ī-ba′⅃ᴇdᴇt a lax-
a′ksᴇt, at na-yâ′ᵒksa i⅃ā′ᵒt. Adat g·îk lu-kᵘ⅃a′xst a ts!ᴇm-
10 a′ksᴇt. Adat lu-ts!â′ᵒ⅃ksᴇndᴇt. Adat l!ī-da′xsᴇnt gᴇsga
lax-a′ksᴇt. Sa-uks-da′u⅃ᴇ da g·iā′ᵒksᴇt. Adat uks-yā′ᵒkᴇdᴇt.
Ǥaks wul wuks-yā′ᵒdᴇt dat gik uks-yā′ᵒkᴇdᴇt.

    Sᴇm sa-wagait-uks-dā′u⅃ᴇ da wul ⅃a′pga⁰ dat g·îk wagait-
uks-yā′ᵒkᴇdᴇt a wul ⅃a′pga⁰; sᴇm sa-la′bᴇn t!ᴇpxā′ᵒdᴇdᴇ
15 n!ā′ᵒx⅃ ksᴇ-am-yā′ᵒdᴇ da ts!ᴇm-a′ksit. Ada k·!ā′ᵒgᴇdᴇ n!ā′ᵒx=
⅃ᴇt′ în-sᴇ-l!ī-t!ā′ᵒdᴇs naks Gunaxnēsᴇmg·a′d gᴇsga n-lax-
miā′nsga n!ē′ᵒxtga. Adat uks-dᴇ-⅃ô′gat gᴇsgᴇ g·iā′ᵒksga⁰;
⅃ā′ wula l!ī-t!ā′ᵒsga hanā′ᵒx gᴇsga n-lax-hak!â′ᵒtga⁰. Sga-
bū′ᵒsga g·a′bᴇnsga n!ā′ᵒx⅃ga⁰, ⅃a g·îk wī-am-ha′utgᴇ asgᴇt
20 gun-gâ′ᵒtgᴇt gᴇs Gunaxnēsᴇmg·a′tga⁰.
    Ada wult hukhū′ᵒtgᴇsgᴇ txalpxdâ′ldᴇ nᴇ-sᴇpsī′ᵒnsgᴇtga⁰.
Adat y!aga-gā′ᵒsgᴇ xsâ′ᵒga⁰, dî⅃ (mᴇsū′ᵒ⅃) maō′lkga⁰, dî⅃
hū′ᵒ⅃ᴇnsga⁰, dî⅃ maâ′nga⁰. Adat wul gā′ᵒsgᴇ na-ha-kᵘda′kt=
ga⁰ dî⅃ na-hawā′ltga⁰. Ada wula uks-⅃â′ᵒtgᴇt gᴇsgᴇt yā′ᵒ=
25 kᴇsgᴇ n!ā′ᵒx⅃ga⁰ gut′ în-dᴇ-bā′ᵒsgᴇ na′kstga⁰. Ada wul
sᴇm-lu-g'a′unsgᴇm wā′itga⁰. Nak-txa-gîsi-yā′ᵒsga ha′bᴇsgᴇ
n!ē′ᵒx⅃ga⁰. Nī⁰ ⅃at wutwā′ᵒtgᴇ t!ᴇpxā′ᵒdᴇtgᴇ n!ā′ᵒx⅃gᴇ n-dū′ᵒbᴇ
wī-sganē′ᵒsᴇm Kwē⁰xt, da wul sᴇ-x⅃na-mma′xsgᴇt a na-
s'iā′nda a′ksga⁰. X⅃na-dᴇ-dā′u⅃ᴇtgᴇ hanā′ᵒxga⁰.
30   Ada wul dī-gun-a′x⅃gᴇsgᴇ xsâ′gᴇ asgᴇ [1] nᴇ-wul-x⅃na-ga-
dā′u⅃sgᴇ n!ē′ᵒx⅃ga⁰. Adat wul gā′ᵒsgᴇ mᴇa′wulkga, adat
wul txal-hô′ksᴇnᴇsgᴇ lô′ᵒp gᴇsgᴇ nᴇ-ts!uwā′ntga⁰. Adat

---

[1] Or xsâ′gᴇsgᴇ.

great white sea-otter. He took it aboard his canoe.
Then he gave the sea-otter to his mother-in-law. Then
she took off the skin of the sea-otter. Suddenly a drop
of blood fell from the place where the arrow had hit it;
therefore the chieftainess said to the young woman, "My
dear, wash the skin in the water below the house."

Then the young woman took the skin. She went down
to the beach and washed it in the water. She spread it
on the water and washed off the blood. Then she kicked
it in the water and rinsed it out. Then she threw it
flat on the water. Suddenly it drifted out seaward. She
followed it seaward. Still it was going out while she was
following it.

It quickly went far out to where it was deep, and she
followed it to where it was deep. Then suddenly two
killer-whales came up, and came out of the water. One
of the killer-whales put the wife of Gunaxnēsᴇmgꞏaꞌd on
(his back) at the base of his dorsal fin. Then they went
out with her seaward, and the woman was all the time
sitting on his back. Every time the killer-whale came
up, she shouted, asking Gunaxnēsᴇmgꞏaꞌd to come.

Then his four friends called him. He took down the
canoe and a rope, hellebore, and a chamber-vessel. Then
he took his bow and his arrows. Then they went down
to pursue the killer-whales which had run away with his
wife. Then they paddled with all their strength. The
killer-whales were going northward. When the two killer-
whales came to the foot of the great mountain Kwē⁰xt,
they suddenly went down head-first to the bottom of the
water. They went down head-first with the woman.

When the canoe came to the place where the killer-
whales had gone down head-first, (Gunaxnēsᴇmgꞏaꞌd) took
the rope and he put a stone at its end. Then he threw

wul tgi-ma′gatga⁰. Łā lu-ga′odi g′a′wutsxantgᴇ, adat wul
lū′⁰-ndᴇ-ts!ī′⁰bᴇtga⁰. Ada g·îk lu-ga′odit dat wul gwā′nt=
gᴇsgᴇ g·ē′⁰kᴇga⁰.

Ada wul ha′us Gunaxnēsᴇmg·a′d gᴇsgᴇ n-dᴇdā′⁰tga⁰,
5 "Nᴇ ła dᴇm gwā′ntgī da n dᴇm sū⁰ mᴇā′wulgᴇt. Dzᴇ łā
mᴇ sᴇm bā′⁰łł nᴇ-wul-sū′⁰t, ada mᴇ dᴇm sᴇm-wulā′yi ła
gwā′ntgut. Ła ā′m wul lig·i-g·â′ksᴇsᴇm, dᴇm gaks wul
lu-ya′ltga. Ada n dᴇm g·îk ha′ts!ᴇksᴇm sū⁰ mᴇa′wulgᴇt;
ada dzᴇ ła lu-ya′ltgi, ada mᴇ-dᴇm sᴇm-wul-man-sā′⁰k·!ut."
10 Adat wula tgi-da′msga mᴇa′wulkga⁰. Ła tgi-a′xłgᴇt
gᴇsgᴇ nᴇ-s′iā′ndᴇsgᴇ a′ksgᴇ, dat wula sū′⁰sgᴇ mᴇa′wulkga⁰,
adat wulwulā′ida nᴇ-dᴇdā′⁰tᴇ łat gwā′ntgᴇsgᴇ gᴇ′rᴇnksᴇm
lax-yū′⁰bᴇda nᴇ-s′iā′ndᴇsgᴇ a′ksga⁰.

Da wul sa-lôgôm-bā′⁰tga⁰. Adat sᴇ-l!ī-wā′⁰sgᴇ wul hiyā′⁰=
15 gwa ga-sᴇ-siā′⁰nsgᴇ ha′⁰xga⁰. Ada wult gā′⁰dᴇt Gunaxnē=
sᴇmg·a′d na-kᵘdū′⁰stga⁰, adat lu-xba-g′asgô′dzᴇ nᴇ-ga-ts!ᴇl=
ts!a′lsgᴇ hā′⁰xga⁰. Al ga-sū′⁰nsgᴇ hā′⁰xga⁰. Ada sᴇm wī-
sagait-ga-łgusgᴇ′rᴇda txan!ī′sgᴇ hā′⁰xga⁰ a łat nī gô′ibat.
Ada wul lī′⁰mit asga lu-ama ga-gâ′⁰tga⁰, —

20
Q!ā - gai ts!a′ - lu gwa′ - la.[1]

Ada′ wul di-sagait-lī′⁰misgᴇ txan!ī′tga⁰ : [2]

"Dᴇs dī wā′ldi a k!â′i;
Dᴇs dī wā′ldi a k!â′i;
Dᴇs dī wā′ldi a k!â′i."

25 "Asī gaks dā′ułsdᴇt′ în-gā′⁰sdᴇ na′ksᴇn da awā′⁰nt.
Sᴇ-ā′mł yā′⁰n, dᴇp dᴇm awul-ma′gan."

Ada′ wult g·ī′⁰sgᴇtgᴇt Gunaxnēsᴇmg·a′tgᴇ wul wā′⁰ltga⁰.
Ā′msgᴇ sga-na′ktga⁰, dat g·îk l!ī-wā′ wūl wā′lsgᴇ sts!â′⁰łga⁰.
Hi-yā′⁰gwa sᴇ-lᴇk-lax-a′ksᴇtga⁰. Adat g·îk sga-bā′⁰tᴇt Gu-
30 naxnēsᴇmg·a′tga⁰, at g′adzgô′dzᴇ ganga′nga⁰. Ada sᴇm-

---

[1] Repeated three times.   [2] Same tune as before.

it down (into the water). After he had finished one, he tied another one to its end, and he finished when they touched below (the bottom).

Then GunaxnēsEmg·a′d said to those who were with him, "When I touch (the bottom), I shall swing the rope. When you feel it swinging, you will know that I touched (the bottom). Then just float about until I return. Then I shall again swing the rope when I return, and then you shall pull it up."

Then he went down the rope hand over hand. When he reached down below the bottom of the water, he shook the rope, and those with him knew that he had touched dry ground at the bottom of the water.

Then he went along (a trail). Then he came where geese were digging roots. GunaxnēsEmg·a′d took his knife, and cut across the eyes of the geese. The geese had been blind. Then all the geese [together] were very glad when they saw the light. Then they sang because they were happy, —

> "Open are my eyes, gwa′la,
> Open are my eyes, gwa′la,
> Open are my eyes, gwa′la."

Then they all sang together, —

> "That happened to me too,
> That happened to me too,
> That happened to me too."

"The one who took your wife went past near you. Just go along! We shall help you."

Then GunaxnēsEmg·a′d went past the place where they were. After some time he came to a place where a Beaver was, who was working on the water. Then GunaxnēsEmg·a′d assisted him and cut down trees. Then

lu-am'ā′m ga-gâ′⁰tsga sts!â′lga⁰. Adat ma′ʟE "Asī gaks
dā′uɫsdEt' în-wulā′gwe na′ksEnt a awā′⁰nt." Ada g·îk sagait-
ha′usgE sts!â′⁰lga⁰, "Dep dEm awul-ma′gant, dEm sa-t!at!ā′⁰=
tEm gwa⁰. SE-ā′mɫ yā′⁰n." Ada g·îk wul yā′⁰tga⁰ asgEt
5 yā′⁰kEsgE n!ā′⁰xɫga⁰.

Ɫā dE′lpgEsgE qal-ts!a′psgE nā′⁰xɫgE ɫat wā′⁰sgE nE-
xpī′⁰lsgE qal-ts!a′pgE. Ada wult nī′⁰sgE wul hë′⁰tgEsgE
ɫgu-wā′lpga⁰. Ada wul ts!ī′⁰ntga⁰, adat nī′⁰sga wī-wut!a-
g·a′dEm gasgâ′⁰sga⁰ hiyā′gwa q!â′⁰lxdEde dzô′ga n-la′kt.
10 Hi-ts!ī′⁰ns GunaxnēsEmg·a′tga⁰ da wī-sE-ayawa′gat KsEm-
gasgâ′⁰sga⁰ asgEt bū′⁰ltgEsgE nE-g·a′dEsgE qal-ts!a′pga⁰.
Nin!ī′t' în-g·ap-lī′⁰ltsgE dzô′gatga⁰.

Adat sa-lu-t!ū′⁰stgEt GunaxnēsEmg·a′tgE nE-wundâ′⁰t gEs
nī′⁰t, asī gaxgā′⁰xsEsgE wī-g!asgâ′⁰sgE dat g·îk sa-lu-t!ū′⁰sgE
15 dEm nE-sE-nā′⁰tsgEtga⁰. Adat g·îk k·lînā′mt gEs nī′⁰t a
dEmt ha-g·a′ɫgEsgE dEm x-da′xstgE dEm xɫEp-hô′ksEnt gEsgE
nE-ts!uwā′nsgE nE-ts!a′xtga⁰.

Ada wul sa-ɫē′⁰xgEs KsEm-gasgâ′⁰sga⁰. Adat wul gā′⁰s
GunaxnēsEmg·a′tga⁰, adat lu-t!ū′⁰st gEsgE nE-ts!Em-ɫE′r na-
20 ga-q!ā′ît a nE-spagait-lī′⁰tga⁰. Da al ts!ElEm-ha′pda n!ā′⁰xɫEt
guga dzô′gat gEsgE qal-ts!a′pga⁰ nE-wā′lptga⁰. Adat gE′=
rEdaxtgE a gâ′ dze gan-ha′ut. Adat ma′ɫEtgEt KsEm-
gasgâ′⁰sgE asdi-bā′⁰ nE-la′gwu q!â′lExdEt. Ada man-gwa′lgE
nE-lī′⁰m hak!â′⁰tgE gan-ha′utga⁰.

25 Adat lEplE′p!EgantgE nā′⁰xɫgE nE-spagait-lī′⁰tga⁰, asgE
gE′rEdEkstgE. Ada a′ɫgEt wā⁰ɫ gâ⁰. Da′ wula ha′ts!EksEm
g·îk ksE-ga′udEsdE g·a′tda⁰ at ha′psgE nE-wula amyā′⁰tga⁰.
Ada′ wula ksE-ɫâ′⁰tgEs GunaxnēsEmg·a′d gEsgE nE-wul
yE′rEtga⁰. Ada wult gE′rEdaxdEt KsEm-gasgâ′⁰sga⁰, "Aɫ
30 mE n!axn!ō′⁰di gu xstāmqt a g·îl-hau′lit? Nin!ī′ dEm lagwa
sE-nā′⁰ga na′ksEn gan ɫa sE-â′ɫgEtga⁰. Nin!ī′ n!axn!ō′yîn
ha′utga⁰. Ndô⁰, gâ′sgE wul huwā′lsgE y!ū′⁰tagE būs la′=
gEtga⁰. N dEm al awul-ma′gan a sga-na′k dze wā′n." Ada

the Beaver was very happy. He told him, "The one who did that to your wife went by near you." Then the Beaver also said, "I shall help you. I shall make lakes here. Just go along!" Then he went along, following the killer-whales.

He was near the town of the Killer-Whales, and then he came to the end of the town. Then he saw a small house standing there. He entered. Then the great old Crane saw him, who was warming his back by the fire. As soon as GunaxnēsEmg·a′d entered, Crane-Woman at once shouted to warn the people of the town. It was she who really watched the camp.

Then GunaxnēsEmg·a′d quickly held out to her tobacco, when the great Crane opened her mouth, and he held out to her something to make a harpoon-point. Then he gave it to her to make a harpoon-point, to eat flounders, and to use it at the end of her nose.

Then Crane-Woman was suddenly quiet. She took GunaxnēsEmg·a′d and pushed him under her wings among her feathers. Then the Killer-Whales who lived in the town rushed into her house. — Then they asked her why she had spoken. Then Crane-Woman told them that she had fallen into the fire while warming her back, and that the feathers of her back were burned. Therefore she had spoken.

Then the Killer-Whales turned over [among] her feathers, searching. They did not find anything. Then the people went out again, and went to where they had come from.

Then GunaxnēsEmg·a′d came out of the place where he had hidden. Then Crane-Woman asked him, "Don't you hear the noise in the woods? That is where they cut wood to make a fin for your wife. Therefore they cut wood. That is what you hear. Go to where the man is who is splitting wood. I shall help you right along."

wul bax-iā$^{\prime 0}$s Gunaxnēsᴇmg·a′d gᴇsgᴇ wul huwā′lsgᴇ būs
la′gᴇtga^0. Ada yî′rᴇt gᴇsgᴇ y!ū$^{\prime 0}$taga^0 ła dᴇmt ma′xsᴇntgᴇ
būs la′gᴇtga^0 nᴇ-lū$^{\prime 0}$tga^0. Wuta′-lū′dᴇm mᴇsī$^{\prime 0}$ngᴇ hô′itga^0;
łat g′ap-ma′xsᴇnsgᴇ wī-la′kga^0. Da a′l sᴇ-lu-txas-łâ$^{\prime 0}$tgᴇs
5 Gunaxnēsᴇmg·a′tgᴇ wī-la′kgᴇ dᴇm bū′sᴇsgᴇ y!ū$^{\prime 0}$taga^0.

Adat wult gā$^{\prime 0}$tgᴇ y!ū$^{\prime 0}$taga g′autsxantgᴇ nᴇ-lū′dᴇm
mᴇsī$^{\prime 0}$ntga^0. Adat ba′ts!ᴇnd gᴇsga wi-la′ktga^0. Adat wul
t!ā$^{\prime 0}$pt a na-wī-da′xłt. Ła g·îk k!ᴇ′rᴇldᴇt wula t!ā$^{\prime 0}$ptga^0
da sᴇm-lu-ba′tsgᴇt gᴇsgᴇ ts!ᴇm-ā$^{\prime 0}$xs Gunaxnēsᴇmg·a′d a
10 wul lu-hat!ᴇk-łâ$^{\prime 0}$tgᴇdᴇt a ts!ᴇm-la′kga^0. Sᴇm-xts!ᴇ-q!a′idᴇ
lū′dᴇm mᴇsī$^{\prime 0}$ngᴇ ada lu-p!â$^{\prime 0}$t gᴇsgᴇ ts!ᴇm-la′kga^0.

Adat g·îk gā$^{\prime 0}$ g·îk g′a′utsxandᴇ lū′dᴇm mᴇsī$^{\prime 0}$ngᴇ; adat
g·îk ha′ts!ᴇksᴇm ba′ts!ᴇntga^0. Adat g·îk t!ā$^{\prime 0}$ptga^0. Ha′=
ts!ᴇksᴇm g·îk hô′ig·igadᴇ nᴇ-łā$^{\prime 0}$ wā′ltgᴇ dā′uł. Ada g·îk
15 ha′ts!ᴇksᴇm lu-p!â$^{\prime 0}$ nᴇ-lū$^{\prime 0}$tga^0. Ada wul sᴇ-g·îdi-hë′itgᴇsgᴇ
wī-y!ū$^{\prime 0}$taga^0. A′łgᴇ xsta′ltgᴇtga^0. Ada wul wī-ha′utgᴇtga^0.
Ada asī wī-ha′utgᴇt da lᴇp-g·îlks-dᴇdā′lxsᴇtga^0, a ha′utga^0,
"Nᴇ-dzaga-tgun-ha′u dzᴇ ha′usdᴇ sᴇm′â′g·ît a k!â′i a wul
wāl nᴇ-lū′dᴇm mᴇsī$^{\prime 0}$nda k^{u}ł′nā$^{\prime 0}$nq!anu," a wī-wi-ha′utgᴇt
20 "Yī, yī, yī," a sᴇm-wī-am-ha′utga^0.
Ada wul sa-gun-hë$^{\prime 0}$tgᴇs Gunaxnēsᴇmg·a′d a awā$^{\prime 0}$sgᴇ
wī-y!ū$^{\prime 0}$taga^0. "Gâ^0 gan-ha′undē?" de-ya′ga^0. "Gâ$^{\prime 0}$ da gu
gan-haha′unt gan-wī-ha′utgᴇnt?" Ada wul sa-q!ā′gatgᴇ
wī-xā$^{\prime 0}$gᴇ ts!a′ltga^0. Adat nī$^{\prime 0}$ wul gun-hë′tgᴇt gᴇsgᴇ
25 awā$^{\prime 0}$tga^0. "Nā$^{\prime 0}$t, hiyā$^{\prime 0}$gwa wī-ha′utgu da wul wāl nᴇ-
lū′dᴇm mᴇsī′ᴇn na-xā′yut. Bā$^{\prime 0}$sᴇnu da dᴇmt dza′kdu.
Nin!į′ gan-wi-ha′utgut." Ada g·îk wul wi-ha′utgᴇtga^0, "Hī,
hī, hī. Nᴇ-dzaga-tgun-ha′us Gᴇmᴇs-n!ē$^{\prime 0}$xłᴇ dzᴇ da wāłł
nᴇ-lū$^{\prime 0}$dᴇm mᴇsī$^{\prime 0}$ndē^0."
30 Ada wul ha′us Gunaxnēsᴇmg·a′tga^0, "Nda′ da dᴇm
nī$^{\prime 0}$dzu." Adat gun-nī$^{\prime 0}$ts!ᴇntgᴇ wī-xā$^{\prime 0}$gᴇ nᴇ-lū′dᴇm mᴇsī$^{\prime 0}$nt
gᴇs nī$^{\prime 0}$t. Adat dô′xdᴇt Gunaxnēsᴇmg·a′tgᴇ gô$^{\prime 0}$psxandᴇ

Then GunaxnēsEmg·a′d went up to where he was splitting
wood. He hid from the man who was splitting wood,
and who put his wedge against it. He was using large
copper wedges. He put it right against the great log.
GunaxnēsEmg·a′d quickly crawled into the log that the
man was going to split.

Then the man took one of his copper wedges and put
it endwise against the great log. Then he struck it with
his great hammer. When he had struck it once, (the
wedge) stood right in the mouth of GunaxnēsEmg·a′d be-
cause he had gone inside of the log. Then he bit across
(the point of the) copper wedge, and it was broken in
the log.

Then (the slave) took another copper wedge and put
it on again, and he struck it. It happened as it had
been before. His wedge was broken again in (the log).
Then the great man stood there. He did not say anything.
He cried; and while he was crying, he talked to himself,
saying, "The chief will scold me on account of what
happened to his copper wedge, I broke it," and he was
crying, "Yī, yī, yī!" He was crying aloud.

Suddenly GunaxnēsEmg·a′d stood near the great man.
"Why are you crying?" he said. "Why are you talking
while you are crying?" Then the great slave suddenly
opened his eyes, and he saw him who was standing near
him. "My dear, I am crying on account of what has
happened to my master's copper wedges. I am afraid
he will kill me. Therefore I am crying." And again he
cried, "Hī, hī, hī! GEmEs-n!ē′⁰xɫ will scold on account
of what happened to his copper wedges."

Then GunaxnēsEmg·a′d said, "Give them to me. Let
me see them." Then the great slave showed him the
copper wedges. Then GunaxnēsEmg·a′d took the two

lū'dɛm mɛsī'⁰nga⁰. Adat lu-łâ'⁰lt gɛsgɛ ts!ɛm-ā'⁰xtga⁰.
Ada ha'ts!ɛksɛm haxhô'ig·igadɛ nɛ-łā'⁰ wul wā'ltga⁰. Ada
sɛm-lu-ā'm gâ'⁰tsgɛ wi-y!ū'⁰taga⁰, a wul ha'ts!ɛksɛm hax-
hô'ig·iga nɛ-lū'dɛm mɛsī'⁰ntga⁰.

5 Ha'ts!ɛksɛm k·!îlk·!īna'mdɛt Gunaxnēsɛmg·a'tga⁰. Adat
g·îk k·!îna'm nɛ-wundâ'⁰tga⁰. G·îlks-ats!ā'⁰ntk wā⁰ xā'⁰
gwa⁰. Ada hiyā'⁰gwat płiā'rɛs Gunaxnēsɛmg·a'tga ał ma'ła,
"Ła nin!ī' dɛm la'gwa sɛ-n!ē'⁰ga na'ksɛn gan-sɛ-â'łgut.
Sū'⁰na yî'rɛn; ła dɛm gatgô'it!ɛksa t!ɛpxadâ'ldɛ nī'⁰nsgu;
10 adat lu-wā'ng·în."

Ada ha⁰wa'łgɛ nakł ndɛ-yî'rɛs Gunaxnēsɛmg·a'd, da ał
sɛ-gatgô'et!ɛksgɛ nī'⁰nɛksgɛs G·îlks-ats!ā'⁰ntk a dɛm wul=
wa'lit. Ada wult k!uł-mɛn-mma'xsɛnsgɛ nɛ-ga-ts!ā'ts!ɛxt a
humhū'msgɛtga⁰. "Îs-Gunaxnēsɛmg·a'd gun hū'migagɛ,
15 hm, hm. Îs-Gunaxnēsɛmg·a't gun hū'migagɛ, hm, hm."
Ada wult gā'⁰tgɛ wī-na'kstgɛ ga'ntga⁰. Adat wul yā'⁰gɛt=
ga⁰ asga ha'utga⁰, "Ndał dɛm wul wā'tgɛ na-ha'usɛnt, ä?
Ndâ'⁰ wulwā'lisɛm, bū'însɛm. Ndâ'⁰ y!aga-wā'lxsɛsɛm."
Nin!ī' nī'⁰nɛksgɛ y!ū'⁰ta gwa⁰ Ksɛm-wa'ts!a k!â'⁰ltga, adat
20 Ksɛm-lɛs·iā'ngɛ g·îk k!â'⁰ltga⁰. Nin!ī' gant hūmg·a'tga⁰.
Ada wu'l wulwa'litga⁰. Ada wul y!aga-ga-dā'ułtga⁰.
Ada g·îk ha'ts!ɛksɛm gun-iā'⁰s Gunaxnēsɛmg·a't gɛsgɛ
awā'⁰s G·îlks-ats!ā'⁰ntgɛgɛ. Ada ha'ut gɛs Gunaxnēsɛm=
g·a'tga⁰, "Dɛm y!aga-gô'lts!ɛgau xłɛm-da'kłɛm t!a'łxan.
25 Ada hasa'gau da dɛm lu-ha't!ɛk-łâ'⁰tgɛn, dɛm man-bɛ'ts!ɛnu
da na-nak-stâ'⁰ gam-ga'ntgɛda nak-ts!ɛ-wā'lbɛt. Ada dɛmt
hë'⁰dzīgɛ na-xā'igɛsgɛ dɛmt gun-a'ksgiga⁰. Wī-qô'gɛ dɛm
g·a'bu. Dzɛ da' ła ts!ī'⁰ni dan dɛm sa-dɛ-ga'inat asgɛ n-
lax'ô'sgɛ ganɛm-dā'⁰xga⁰. Ada n dɛm sa-l!ī-t!ū'⁰sa nɛ-
30 galdɛm-a'ksgu da lax-n-la'k. Ada dɛm lū-dzaga-hô'ltgɛsgɛ
wā'lpga a na-p!ū'⁰tgɛtga⁰. Ada dɛm wul ksɛ-łâ'⁰tgɛn da
spagait-t!a'łxan. Stū'⁰p!ɛl wul t!ā'⁰ na'ksɛn. Nin!ī' mɛ
dɛm wul gā'⁰tga⁰. Ada mɛ dɛm ksɛ-dɛ-bā'⁰tga⁰. Ada

copper wedges and put them into his mouth, and they were the same as they had been before. Then the great man was happy because his copper wedges were whole again.

Gunaxnēsᴇmg·a′d also gave him something. He gave him also tobacco. G·îlks-ats!ā′⁰ntk was the name of the slave. Then he reported to Gunaxnēsᴇmg·a′d, and told him, "This is to be the wood to make a dorsal fin for your wife. Therefore this wood is being cut. You better hide when my two wives are coming. They might discover you."

It was not long after Gunaxnēsᴇmg·a′d had hidden when the wives of G·îlks-ats!ā′⁰ntk suddenly arrived to carry (the wood). They put their noses about, sniffing. "I smell the smell of Gunaxnēsᴇmg·a′d, maybe. Hm, hm!" Then their great husband took a stick and drove them away, saying, "Where should he come from of whom you speak, eh? Go along! Carry (the wood)! Get away! Go along!" These were the wives of this man. Otter-Woman was one, and Mink-Woman was the other. Therefore they scented the man.

Then they carried (the wood). They went down, and Gunaxnēsᴇmg·a′d went up to G·îlks-ats!ā′⁰ntk again. He said to Gunaxnēsᴇmg·a′d, "I shall carry rotten wood tied in a bundle. I wish you to creep into it. I shall place it on one side of the door of the house. Then my master will send me to get water. I shall dip it up in a large basket. When I enter, I shall fall with it from the top of the ladder. Then I shall throw my bucket of water on the fireplace. Then the inside of the house will be full of steam. Then come out on the rotten wood. Your wife is sitting in the rear of the house. Take her and run out with her. I shall swell up in the doorway. Then I shall close the doorway, and nobody will get over me.

dɛm al sɛ-sqa-g·ī′⁰tgu da lɛksâ′gat. Ada dɛmt q!â′pɛgan lɛksâ′gat. Ada a′ɫgɛt nā′⁰ɫ dɛmt' în-l!ī-q!an-a′xɫgī. Dɛm gaks wul gatgô′it!ɛksɛ nī′⁰ɛnksgu, nin!ī′ dɛmt' în-na-gagô′ga bɛ′nu. Ada wu′l dɛm tgi·yā′⁰tga⁰. Ada dɛmt yā′⁰kɛn

5 gɛg·a′tga⁰.'' Ła ga′udi ha′udi hi-ā′gwa⁰.[1]

Ada wult gô′lts!ɛxsgɛ xɫɛm-da′kɫɛm t!a′ɫxan wul lu-txas-hë′⁰tgɛs Gunaxnēsɛmg·a′tga⁰. Adat wagait-ts!ɛlɛm-gô′lts!ɛxt gɛsgɛ ts!ɛm-ts!ɛ-wā′lpga⁰. Adat mɛn-hë′⁰nt gɛsgɛ nɛ-stâ′⁰sgɛ gam-ga′ntgɛga⁰. Hīt hë′⁰ntgɛ y!ū′⁰taga da nī′⁰dzɛdɛ wul

10 lɛbagait-dɛt!ā′⁰ nakst gɛ′sgɛ nɛ-g·â′′gasgɛ la′kga⁰. Ada sɛm-txal-yā′⁰ wī-sɛ-la′ksɛt a hats!a′xɫgɛtga⁰. Ada ɫa sɛm-g·apg·â′⁰pgɛsga lɛplô′⁰pga⁰, ada wult hë′⁰tstgɛ sɛm′â′g·îtgɛt G·îlks-ats!ā′⁰ntgɛt at gun-a′ksgɛtga⁰. Ada wult gā′⁰sga wī-gô′gga⁰. Ada wu′l yā′⁰t gɛsgɛ dɛm a′ksgɛtga⁰. Ła

15 lu-ya′ltgɛtga⁰, ada ɫa ts!ī′⁰nt da sɛm-sa-ga′inaga⁰. Adat l!ī-t!ū′⁰sɛ na-galdɛm-a′ksgɛt gɛsgɛ lax-n-la′kga⁰. Da sɛm-lu-dzaga-hô′ltgɛ p!ū′⁰tgɛ da ts!a-wā′lb. Da sɛm-sa-ksɛ-bā′⁰ y!ū′⁰ta da nɛ-wul lu-hë′⁰tgɛ da ts!ɛm-t!ā′ɫxan. Adat wula gâ′⁰ wul t!ā′⁰ na′kstga⁰. Adat ksɛ-dɛ-bā′⁰tga⁰. Da a′l sa-

20 sga-g·ī′⁰tgɛ wī-bɛ′ns G·îlks-ats!ā′⁰ntgɛ da lɛksâ′g. Ada a′ɫgɛt nā′⁰ɫ ksɛ-a′xɫgɛt. Da wul gatgô′it!ɛksa nī′⁰nɛksgɛt= ga⁰, adat na-gagô′ga wī-ba′ntga⁰.

Da a′l wul sɛm-bā′⁰s Gunaxnēsɛmg·a′tga⁰. Gô′lts!ɛgatgɛ na′kstga⁰; at sɛm-dɛ-bā′⁰t. Dat wul l!ī-wā′⁰ nɛ-xbī′⁰lsga

25 qal-ts!a′p gugɛ wul-t!ā′⁰ nɛ-sī′⁰p!ɛnsgɛm gasgâ′⁰stga⁰. Ada wult sɛm-sa′k·!îdɛ wī-gasgâ′⁰sɛ na-t!ɛm-lā′mit a dɛmt sa-g·a′ɫ-xbi-g·a′ɫgɛs Gunaxnēsɛmg·a′d ā nɛ-wī-ts!a′xtga⁰. Adat g·ī′⁰stga⁰ gala·m-g·a′ɫgɛtga⁰. Ada ha′usga gasgâ′⁰s gɛs nī′⁰tga⁰, "Sɛ-ā′mɫ yā′⁰n, a′ɫgɛ n dɛm hanwulā′gun.''

30 Nēi ɫat gī′⁰sgɛ wul t!ā′⁰sgɛ wi-gasgâ′⁰sgɛ dat n!ax!nū′ wul hashô′sgɛ txalā′ntga⁰, at wul yā′⁰kɛtgɛ n!ä′⁰xɫga⁰. Adat wul g·îlwul-bā′⁰tgɛt G·îlɛks-ats!ā′⁰ntgɛ txan!ī′⁰sgɛ

Then my wives will come and will peck my belly, and it will go down, and the people will pursue you." Then he finished speaking this.

Then he carried the bundle of rotten wood in which GunaxnēsEmg·a′d was. He carried it into the house and placed it by the side of the door. As soon as the man had put it down, he saw his wife sitting by herself in front of the fire. The fire in front of her was made to be very large. When the stones were red-hot, the chief sent G·îlks-ats!ā′⁰ntk to get water. Then he took a great basket and went to get water. When he returned, he entered, and suddenly fell. Then he pushed the bucket on the fireplace. Then the inside of the house was full of smoke. Then the man ran out from where he was standing in the rotten wood. He went to where his wife was sitting, and ran out with her. Then the great belly of G·îlks-ats!ā′⁰ntk swelled up in the doorway, and nobody could get out. Then his wives came and pecked his belly.

GunaxnēsEmg·a′d, however, ran quickly, carrying his wife, and ran with her. When he came to the end of the town where his friend Crane was, Great-Crane stretched out her neck to harpoon GunaxnēsEmg·a′d with her great nose. Then she missed him when she was striking at him. Crane said to him, "Go along! I shall not destroy you."

When he got past where Great-Crane was, he heard excitement behind, for the Killer-Whales were pursuing him. G·îlks-ats!ā′⁰ntk was ahead of all the Killer-Whales.

n!ā′ⁿxłga⁰, asgɛ ha′utga⁰, "Nda′da, n!ɛ′ryu dɛm ks-qâ′gat
dɛm g·îdi-gā′⁰du xā′⁰ nɛ-ha′usɛm, nda′da."

Ada g·îk ks-qâ′⁰xtga⁰. Adat q!am-da′lp!ɛn txalā′ns Gu=
naxnēsɛmg·a′tga⁰, ada ha′utga⁰, "Sɛ-ā′mł yā′⁰n, nā′⁰t, n dɛm
5 awul-ma′gan." Adat ksɛ-gā′⁰tgɛ y!ū′⁰tagɛt' în-gô′lts!ɛga
na′kstgɛ na-xbi-yā′⁰sgɛ na-wundâ′⁰tgɛ. Adat g·îlks-ma′gat
gɛs G·îlks-ats!ā′⁰ntgɛga⁰. Ada wul g·îk sa-ga′inatga⁰ asgɛ
ts!ɛm-ga′inaga⁰. Ada sɛ-sga-g·ī′⁰tgɛt gɛsgɛ ts!ɛm-ga′inaga⁰.

Ada g·îk wul sɛ-ksɛ-a′xłgɛ nɛ-ksɛ-nā′⁰łgɛs Gunaxnēsɛm=
10 g·a′tga⁰. Adat g·îk wul gatgô′it!ɛksɛ nī′⁰nɛksgɛs G·îlks-
ats!ā′⁰ntgɛt, adat nagagô′ga⁰ bɛ′ntgaᵉ. Da wul g·îk txal-
dā′ułsgɛ bɛ′ntga⁰. Ada g·îk wul q!ô′łsgɛ txan!ī′⁰sgɛ
n!ā⁰xłgɛ at yā′⁰gɛtga⁰.

Adat wula wā′⁰dɛt Gunaxnēsɛmg·a′tga wul huwā′lsga
15 sts!â′⁰lga⁰. Hi-yā′⁰gwat sga-t!as-t!ū′⁰sa sanagatks (?). Adat
k·!ī′⁰dzxandɛ sts!âl nda-wul sgɛr ama ga′ina, at awul-ma′=
gatga⁰. Ada wult kᵘda′xsɛsgɛ wul wā′ltga⁰. Ada wul
dī-gun-ax'a′xłgɛsgɛ txan!ī′⁰sgɛ nā′⁰xłgɛ a awā′⁰ wul wā′lsgɛ
sts!â′la. Ada lu-tgi-q!ô′łsgɛ n!ā′⁰xł gɛsgɛ nɛ-sanagatks (?)
20 sgɛ sts!â′lga⁰. Ada′ wul k!a-g·îk-ksɛ-a′xłgɛsgɛ nɛ-ksɛ-
nā′⁰ł gɛsga y!ū′⁰taga⁰. Ada k!a-ts!ū′⁰sgɛm na′ksa g·îdi-
wā′lsgɛ n!ā′⁰xłga⁰, nī′ ła ā′m sga-na′kt da g·îlwul-ax'a′xł=
gɛgɛ n!ā′⁰xł gɛsgɛ nɛ-(sanagatks) gɛsgɛ sts!â′lga⁰. Adat
ha′ts!ɛksɛm yā′⁰kɛtga⁰.

25 Adat g·îk g·îdi-dô′xtgɛt G·îlks-ats!ā′⁰ntgɛt, adat g·îk
g·îlks-ma′gasgɛ nɛ-wundâ′⁰tga⁰. Ada ha′ut gɛsgɛ yā′⁰kɛt=
ga⁰, "Sɛ-ā′mł yā′⁰n, nā′⁰t. G·îlâ′ lu-wa′ntgɛ gâ′⁰dɛn. N
dɛm łmâ′mɛn." Ada łat wā′⁰sgɛ wul qa′usgɛsgɛ ga′inaga⁰,
da g·îk wi-sa-ga′ina gɛsga txalā′ntga⁰. Ada g·îk wi-g·ī′⁰t=
30 gɛsgɛ bɛ′ntga⁰. Adat q!ô′pɛgansgɛ ga′inaga⁰. Ada l!ī-
q!an-g·iwul-daxdū′⁰lxgɛsgɛ n!ā′⁰xł gɛs nī′⁰tga⁰. Da g·îk
wul gatgô′it!ɛksgɛ t!ɛpxadū′ltga nī′⁰nsgɛtga⁰. Adat g·îk
na-gagô′gasgɛ bɛ′ntga⁰; da g·îk ha′ts!ɛksɛm q!ā′xsgɛ
ga′inaga⁰. Adat g·îk wul-ya′⁰kɛtgɛ n!ā′⁰xłga⁰.

He said, "Let us see! I shall be the first to overtake him, the slave about whom you are talking."

Then he was the first again. When he was near behind GunaxnēsᴇmgꞏaꞋd, he said, "Go along, my dear! I shall help you." Then the man who was carrying his wife took out part of his tobacco and threw it back at Gꞏîlks-ats!āꞋⁿtk. Then he suddenly fell down again on the trail, and he swelled up on the trail.

GunaxnēsᴇmgꞏaꞋd recovered his breath. Then the wives of Gꞏîlks-ats!āꞋⁿtk came again and pecked his belly, and his belly went down again, and all the Killer-Whales ran again, pursuing him.

Then GunaxnēsᴇmgꞏaꞋd came to where the Beaver was. As soon as he had come to the beaver-dams, the Beaver pointed out to him where a good trail lay, and helped him. Then he went along, and he left the place where (the Beaver) was. The all the Killer-Whales also arrived near where the Beaver was. Then the Killer-Whales fell down on the dams (?) of the Beaver. Then the man had recovered his breath. For a little while the Killer-Whales stopped, but after a little while the Killer-Whales got past the dams of the Beaver, and they pursued him again.

Then Gꞏîlks-ats!āꞋⁿtk overtook them again, and (GunaxnēsᴇmgꞏaꞋd) threw back some tobacco. Then said the one who was pursuing him, "Go along, my dear! Don't worry! I shall help you." When he came to a narrow place in the trail, the big one behind him fell down again, and his great belly swelled up again and closed the trail, and the Killer-Whales could not get over him. Then his two wives came again and pecked his belly, and the trail was open again, and the Killer-Whales pursued him again.

Ada ła ā′m sga-na′kt dat wul wā′⁰ wul wā′lsgE hā′⁰xga⁰.
Hi-yā′⁰gwa ga-sE-sī′antga⁰. Ada wul sagait-ha′usgE hā′⁰x=
ga⁰, "SE-ā′mł yā′⁰n, łat n!E′rEm gwa⁰." Adat wul g·ī′⁰s=
gEsgE wul wā′ltga⁰, da al dī-l!ī-wa′isgE n!ā′⁰xłga⁰. Ada
5 wul bū′⁰sgE nE-p!Elk!wa′sgE hā′⁰xga⁰. Ada lu-tgi-ga-dā′ułt
gEsgE nE-ga-g·a′lEm-ha′usgE n!ā′⁰xłga⁰. Łgu′ksEntgE dEm
q!ô′łga⁰. Halhô′łtgE na-ga-wulī′⁰lt gEsgE p!Elk!wa′m hā′⁰xga⁰.
Ada ā′m wula ksE-a′xłgEsgE nE-ksE-nā′⁰łgEsgE y!ū′⁰taga⁰.
Ada k!a-na′gE wā′lsgE n!ā′⁰xł gEsgE spagait-p!Elk!wa′ga.
10 Da al sa-txal-a′xłgE gEsgE wul tgi-ba′łsgE mEa′wulkgE,
dat wul sū′⁰tga⁰. Adat g·a′l⁰ksEtgE ndEdā′⁰t gEsga ts!Em-
xsâ′⁰ga⁰. Adat wul man sa′k·!îsgE mEa′wulkga⁰. Ada
wul mEn-a′xłgEsgE y!ū′⁰taga⁰ dîł na′kstga⁰. Da′ wula sa-
lôgôm-a′xłgEt gEsga ts!Em-xsâ′⁰ga⁰. Da wula wā′⁰tga⁰.
15 Ada wult yā′⁰kEtgE n!ā′⁰xłga⁰. Ada sEmt-da′lp!EntgE
n!ā′⁰xlga nE-g·ilā′nsga⁰ xsâ′⁰ga⁰, ła sEsa-txal-ax′a′xłgEt gEsga
xsâ′⁰ga⁰, łat g·îk qa′dzEkst gEsga hū′⁰łEnsga⁰ dîł txan!ī′
ksE-hat!a′xgEm a′ksga⁰. Ada g·îk dE′rEsge n!ā′⁰xłga⁰. Ada
łā′ wula wa′it; sga-na′ksgE wā′itgE, ada lu-q!a′gantgE txa=
20 n!ī′sgE n!ā′⁰xłga⁰. K!uł-llâ′⁰ksE nE-qam-dE′rEm [1] n!ā′⁰xł gEsgE
lax-a′ksga⁰. Ada wul sa-lEplô′⁰ptga⁰.
Ada a′mksat G·îlks-ats!ā′⁰ntgat' în-yā′⁰kEsgE xsâ′⁰ga⁰.
NE-ła ma′łdEdE wula dza′bEdEs GunaxnēsEmg·a′d ā ndat
dEdā′lxdEsdE nE-wul sE-â′łgEtda⁰, "ME dzE ła nī′⁰ ksE-
25 galtsxa′nEm n!ā′⁰gat, al txan!ī′ n!ā′⁰xła ksE-gâ′⁰tsxan dE
nn!ā′⁰xdEt." Nī′⁰ łat nī′⁰sdE dEp gwa′i, nī n!ā⁰xł guga
ksE-galtsxa′nEm n!ā′⁰gat' în-dEdā′lp!En nE-xsâ′⁰tga⁰, łat g·îk
g·ī′⁰ntgEsgE wundâ′⁰ga dîł yē′ît ganł ama gâ′⁰ga; a′łgE
dit-ga′dzEksdEł hū′⁰łEns.
30 Łat wula dE-wā′itga⁰, dat wul wā′⁰da xsâ′⁰gE MExłE-
qxā′łaga⁰, adat wul ā′dEktgE n!ā′⁰xłgE nat' în-yā′⁰kEtga⁰.
Ada wul ba′tsgEt gEsgE nE-txalā′ntga⁰. Ada xsdā′⁰t gEsgE
txan!ī′⁰t' în-sE-wulī′⁰ntga⁰.

---

[1] Or dE′rEsgE.

After some time he arrived at the place where the Geese were. They were gathering roots. Then the Geese spoke, all at the same time. "Go along! We are here." Then he went past where they were; but the Killer-Whales also arrived there. Then the Geese scattered their down, which went down [in] the throats of the Killer-Whales. They could not run. Their eyes were full of goose-down. The man recovered his breath. The Killer-Whales remained some time among the down.

But then he arrived at the place where the rope hung down, and he shook it. His companions in the canoe felt it, and they pulled up the rope. Then the man came up with his wife. He got into his canoe, and they paddled.

Then the Killer-Whales pursued him. When the Killer-Whales were quite near the stern of the canoe, the canoe began to rock (?). Then he poured out the hellebore and all the bad water, and the Killer-Whales were dead. They paddled on. After paddling for a long time, all the Killer-Whales were destroyed. Their dead bodies drifted about on the water. They became stone.

Only Gˑîlks-ats!ā′⁰ntk still followed the boat. He had told Gunaxnēsɛmgˑaʼd what to do when they were talking while he was getting wood. "[When] you (will) see (a Killer-Whale with) three fins, while all the other Killer-Whales have only one fin." When he saw them, (and) the one Killer-Whale that had three fins, that was near the canoe, he gave it tobacco and fat and good things. He did not pour out hellebore.

After they had paddled along, the canoe arrived at Metlakahtla. Then the Killer-Whale who had followed them turned back. Then they landed where they had left. He had won over those who had bothered him.

Ada łā′ wula wā′ltgEsgE sE-wulī′⁰nsgEtga⁰, at ya′dzEsgE
txan!ī′ ya′ts!EsgEt. Ada k!a-sEm′â′g·ît ā txan!ī′ sEm-g·ig·a′=
dEm Ts!Emsia′nga⁰, a wul huk-wi-lē′⁰ksEm yā′⁰ktga⁰. Ada
g′ap-g·îk ama wā′lEm sEm′â′g·îtga⁰. Ada txan!ī′ wul lEks-
5 g·ig·a′dE ya′ts!EsgEt′ în-wulā′itga⁰ wā′ldE da g·îl-hau′lit, dîł
wā′ldE da lax-a′ksEt. Ada sga-na′ga dEdū′⁰lsa gwa⁰. Ada
a′łgE g·îk dE′rEm laā′gał Ts!Emsia′n a ła gâ′⁰msEmt; a
wult ya′dzE txan!ī′ ya′ts!EsgEt a ts!Em-a′ksEt dîł spagait-
ganga′ntga⁰.
10 Ada ła lâ′îks g·ig·a′tga⁰, at kᵘda′xsE MExłE-qxā′łaga, at
ha′psga K·lū′sEmsga⁰ a dem sE-E′rEtga⁰; wagait-wā′ldit
g·a′wan. Ada wul di-lâ′îks GunaxnēsEmg·a′tga⁰. Txā′lpx=
sxan wut!a-xaxsâ′ wul hôlhô′ltgE łełū′⁰ng·îtgEtga⁰. Ada
ta-gâ′xt a txan!ī′ lâ′igEtga⁰, ada ks-gâ′gam dzôxt gEsga
15 nE-ts!uwä′n K·łgu-gan-mâ′lEks a na-g·i-g·ā′nidE G·în-gô′li.
Adat dza′bE wi-wā′lpt dîł wi-pts!ā′nEm lô′⁰pt. Adat sagait-
wâ′⁰ txan!ī′ g·ad a dEmt ba′ts!En nE-pts!ā′nEm lô′⁰ptga⁰.
Adat g·îk sagait-wâ′⁰ txan!ī′ spE-naxnô′⁰nga lu-wa′ndidE [1]
ts!Em-sganī′⁰sdEt. (Gū na-dī-g·ig·î′nExga nE-ga-niā′tgEm at
20 ama dā′lxtga⁰), ada txan!ī′ ya′ts!EsgEm ts!Em-a′ks lu-dEl=
dū′⁰lsEda ts!Em-ha-l!ī-dzô′gat.
Dza′bEdE wī-sE-wā′lpsEt. Nin!ī′ wul ks-gâ′gEm sagait-
ts!ElEm-ga′udi g·a′tga, dîł txan!ī′ wul lEks-g·ig·a′da ya′ts!Es=
gEt, dîł spE-naxnô′⁰ngam ts!Em-sganī′⁰sEt. Ada sagait-
25 ts!ElEm-ga′udit gE′sgE ā′⁰tgEga⁰ a′sgE wi-wā′lps Gunaxnē=
sEmg·a′tga⁰. BEsba′sEgandi g·at dîł ya′ts!EsgEt, dîł spE-
naxnô′⁰ngEt gu lu-t!â′łdEdE ts!Em-sganī′⁰stga⁰.
NE-gâ′ga dEm la′mdzEga txan!ī′ ya′ts!EsgEt, dîł ha-k!u=
lô′gat. Ada wul g·ī′⁰tgE a′ksEt, adat ts!ElEm-ks-gâ′ga xē′⁰gEt.
30 Ada lu-hô′ltgEsgE wi-wā′lpga wi-lu-wa′nsgE g·a′tga⁰ a xē′⁰=
gat. Ada ła tgi-yā′⁰ a′ksEt, ada ła dzī′⁰bE xē′⁰gat, gakstat=
nā′h! ła ts!â a′ksga⁰, txan!ī′t′ în-hô′i nE-ga-dza′pgEt gu nE-
lEp-ga-dza′pgEt ā ga-t!Em-ga′ustga⁰. Nin!ī′ gwai wul k!a-

---

[1] Or lu-wa′nt gEsga.

He always continued to hunt, and killed all kinds of animals. He became a great chief among all the Tsimshian chiefs, on account of his experience in giving potlatches. He was a very rich chief. He knew how to kill all kinds of animals in the woods and on the waters. The man lived there for a long time. The Tsimshian were not starving in winter, because he killed all kinds of animals of the water and of the woods.

Then the people moved. They left Metlakahtla to go to Nass River to get olachen. They do this now. Then Gunaxnēsɛmg·a′d also moved. He had four large canoes full of slaves. They moved first of all, and first camped at the end of Little-Crabapple-Tree above Place-of-Scalps. He made a large house and a large totem-pole of stone. Then he called together all the people to put up his stone totem-pole, and he called together all the supernatural beings of the mountain (those were the ones prayed to by our grandfathers and worshipped by them) and all the water animals that live under the ground.

He made a large house. Then all the people went in first, and all the animals, and all the supernatural beings of the mountain. In the evening they were all in the large house of Gunaxnēsɛmg·a′d. He divided the people and the animals and the supernatural beings who live in the mountain.

When all the animals and the supernatural animals of the sea entered, the water swelled and foam came in. Then the great house was full of foam. Then the water went down, and the foam melted away. Behold! when the water went down, all the crests that they used as their own crests were on their heads. That was the

wi-lē′⁰ksɛm yā′⁰kt a al txan!ī′ yā′⁰kdɛdɛ sga-na′gu wā′ltga⁰.
Adat g·îk wul ë′⁰tgɛ nɛ-wā′⁰tgɛ gu dɛm wula′i txan!ī′
spɛ-nɛxnô′⁰ngat. Y!aga-k!unē′⁰sgɛ wā′⁰t. Da ła ga′odi
wi-lē′⁰ksɛm yā′⁰ktga⁰, ada wul ha′ut gɛsgɛ nɛ-wâ′⁰tgɛ a ła
5 dɛmt ha′întgɛ nɛ-wâ′⁰tgɛ wi-pts!ā′nɛm lô′⁰pga⁰. Ada wult
sa-k·!ał-ha′întgɛ txan!ī′sgɛ na-wâ′⁰tga⁰. Ada a′mt g·ī′dzɛt
ba′ts!ɛntga⁰. Da al sa-dzī′usdɛga⁰, ada wul ga′odi txan!ī′sdɛ
nɛ-wâ′⁰tda⁰. Ada am-qana-ba′tsgɛ wi-lô′⁰bɛ da nɛ-dū′bɛ
bīā′xłɛt a ts!uwā′n K-łgu-gus-gan-mâ′lɛks. Ada nin!ī′ gwai
10 ks-txalā′nɛm yā′⁰ks Y!aga-k!unē′⁰sgɛga⁰. Ada wul lu-ya′ltgɛt
at gâ′⁰ awā′s nɛgwā′⁰t ā ts!ɛm-t!ā′⁰ga⁰. Ada wul a′łgɛ
g·îk lu-ya′ltgɛt ał spagait-g·a′tga⁰. Lɛk!ul-kᵘda′xsɛtga⁰.
Ada ła wul sgɛr nɛ-wā′⁰t gɛsgɛ spagait-wulwulā′isgɛtga⁰.
Nin!ī′ gwai ada′oĝam Ĝanha′da.

greatest potlatch among all the potlatches of all times. Then he called his name, so that all the supernatural beings might know it. Y!aga-k!unē′⁰sk was his name. He finished the great potlatch, and then he told his guests to put up the great stone totem-pole. Then all his guests tried, and they almost raised it; but suddenly morning came, and all his guests were gone. Then the great stone leaned against the foot of the cliff at the edge of Little Crabapple-Tree. But that was Y!aga-k!unē′⁰sk's last potlatch. He returned, and went to his father in the lake. He did not return among the people. He left them for good and his name staid among his relatives. That is a story of the Raven Clan.

3. Ǧauō′.

Wai, asga wagait-g·i-k!â′⁰łga da wā′lsga gū′⁰p!ɛltga qal-
ts!ɛpt!a′p asga n-lagax-na-stâ′⁰sga wī-q!ala a′ksɛm K-lū′sɛms.
Ada k!ɛ′rɛldɛ qal-ts!a′ba dɛdâ′⁰t gɛsga wul ksɛ-gwā′ntgɛsga
g·a′mk (dîł wul lu-dā′ułt). Ada g·îk k!ɛ′rɛldɛ qal-ts!a′ba
5 asga wul lu-tgi-dā′ułsga g·a′mk. Mɛla-ama ǧa-wā′lt; ada
mɛla-hakhē′ldɛm g·ad; ada mɛla-huk-wulā′⁰k·!îlsɛm wul-
dō′ug·îtgatga⁰. Ada wi-lē′⁰ksɛm wul-dō′ug·îtk a sɛla-qal-
ts!a′pt. Nin!ī′ wul t!ā′⁰sga k!â′łtga ama wā′lɛm sig·a′dɛm=
na′q. Ǧauō′ wā′⁰t. Txalpxdâ′⁰l kłgū′łgɛm y!ū′⁰tat, ada
10 k!â′l łgū′⁰łgɛm hanā′⁰x. Sɛm-ga′l ǧa-wula dza′ba kłgū′łgɛm
y!ū′⁰tat.

Ǧan ła k!ɛ′rɛldɛ sa da wul sɛ-wa′lks a dɛm g·it-gwī′⁰k
a wul sɛm-ga′l t!â′⁰xlgɛsga gwīk gɛsga sa′ga. Ada
lā′⁰ksga txalpxdâ′⁰lga na-nuwa′k·atga gū′⁰p!ɛltga g·amk.
15 Ada q!am-gulâ′ntga sagau-ga-sā′⁰tga a ya′ts!ɛsgat. A′mksa
sī′⁰lg·îtga la-hë′⁰tgɛtga. Ǧan ła k!ɛ′rɛltgɛ sa′ga, ada′t wul
ha′psga wul t!a′łsga sts!âl łat wutwā′sgɛ na-(ga′tk). Ada′
wult sɛ-t!ā′ dɛmt p!a′egan a dɛmt lu-gɛ′rɛnɛnt a′ksɛ da
ts!ɛm-t!ā′mks. Adat hī sɛ-t!a dɛmt p!a′egantga, da al
20 wi-p!a′îq. Ada txal-gā′⁰dɛ sī′⁰lg·îd, ada dza′kt. Ada txal-
ks-łɛ′rɛt da wul p!a′ega (na-ga′tk).

Ada sɛmgal lu-t!axt!â′xłkga ga-gâ′⁰da g·îna-gulâ′nd.
Adat wul k!uł-gɛgɛ′rɛl spagait-lâ′⁰k·! dîł spagait-ga-gâ′⁰xs.
Nī ha′ts!i wīl gɛ′rɛksɛt, da al wil y!aga-bā′⁰sga ts!uwā′n=
25 g·id; wagait-y!aga-gâ′⁰ nɛ-wā′lbt; dɛmt nī′⁰ gâ′⁰ wîla wā′l
na′ksa waik·tga dza′gat.

Ada′ ła tgi-iā′⁰ sa-da-na-bā′⁰da na-txal-hau′lisga qal-

3. Ģauō'.

A very long time ago there were two villages (one) on each side of the great Nass River. One village was on the east side, and one village was on the west side. Both were very wealthy, and in both were many people; and (in) both were very brave warriors, and they fought much against their fellow-tribe. That was where a wealthy chieftainess lived. Her name was Ģauō'. She had four sons and one daughter. The boys were very good hunters.

One day they went to hunt marmots, for the marmot was very useful in those days. The four brothers staid away for two months, and only three had good luck with the animals. Only the eldest one was unlucky; and one day they went to where beavers were, and they reached the beaver-dam. Then they began to break the dam to dry [the water of] the lake. As soon as they began to break the dam, the great one broke down, and it fell on the eldest one, and he was dead. Then he lay under the broken dam.

Then the three who were left over were very sad. They searched in the mud and among the broken wood. While they were searching, the youngest one went down, going right down to the house to see what the wife of his brother who was dead was doing.

When the day went down, he went out of the woods

ts!a′pga⁰. Ada k!a-t!ā′⁰t gᴇsga g·îl-hau′li, bᴇbū′⁰da dᴇm
wul hū′⁰p!ᴇl. Ada ła hū′⁰p!ᴇl, ła sgā′⁰tk, ada hagul-y!aga-
iā′⁰t gᴇsga awa′ nᴇ-wā′lbt. Ada hī-txal-a′xłgᴇt gᴇsga na-
stū′⁰p!ᴇlsgᴇ wā′lb, ada sa-lu-hâ′ksga ts!ᴇm-mū′⁰t gᴇsga
5 q!a′mts!ᴇn-al′a′lg·îx a wul nâ′⁰kᴇ na′ksᴇ waik·t, gaks wul
lîs·aā′xsᴇt. Ada g·îk ga-stū′⁰nxît. Adat wulā′ida su-p!a′=
sᴇm y!ū′⁰ta lu-nâ′⁰kga k!â′ldᴇ g·ad a awā′⁰ łgu-k!â′tkst.
Adat bᴇbū′⁰da dᴇm wul sa-laxst!â′⁰xtga⁰. Ada ła sᴇ′rᴇlkskga
ā′⁰tgᴇga, da sa-laxst!â′⁰xtga⁰. Adā′ wul sᴇm-hagul-ts!ī′⁰nt=
10 ga⁰. Adat wul gâ′⁰ awā′⁰s nâ′⁰t. Ada sa-ga′ksgas nâ′⁰tga⁰.
Adat wul gᴇ′rᴇdaxtga y!ū′⁰ta gᴇt nâ′⁰tga⁰, "Ał dī-nâ′⁰kł
g·ad a awa′ na′ksᴇ nᴇ-wai′g·u?" Ada dē′lᴇmxgᴇs nâ′⁰tga⁰,
"Yahâ′ai."
Ada wult pliā′rᴇtga su-p!a′sᴇm y!ū′⁰tagat nâ′⁰tga txan!ī′
15 wula wā′lt. Ada ha′ut gᴇs nâ′⁰t, "G·îlâ′ dzᴇ wi-ha′utgᴇn;
dᴇm dza′kdu y!ū′⁰ta nâ′⁰kᴇt a awā′⁰ łgu-k!â′tksu." Ada
g·ap-sa-ayawā′sga sig·a′dᴇm-nā′⁰xga. Wi-amha′um wi-ha′ut=
gᴇtga ałga′lg·ałg·ał. Adat gᴇ′rᴇdaxtga ła′mstga gâ′ gan
wi-ha′utgᴇtga⁰. Ada ma′łᴇsgᴇ ksᴇ-wô′xdi łā dza′ga łgū′⁰ł=
20 gᴇtga⁰. Ada łē′⁰gans nâ′⁰tga⁰.
Ada wult sᴇ-gwa′lgᴇsga lā′⁰ksᴇm sginī′⁰s. Ada sᴇm-
hagul-gun-iā′⁰t gᴇ′sgᴇ wul nâ′⁰kᴇsgᴇ łgu-k!â′⁰tkstga⁰. Ada
sᴇn-yā′⁰gwᴇ wi-kᵘdū′s gᴇsgᴇ nak-sᴇm-yā′ᵋwunt, ada lā′⁰ks
gᴇsgᴇ nak-mᴇt!ᴇk-yā′ᵋwunt. Ada′ wul gun-a′xłkᴇ gᴇsgᴇ
25 awā′⁰ wul nâ′⁰kᴇsgᴇ łgu-k!â′⁰tkstga⁰. Ła gun-a′xłgᴇtga⁰,
da nī′⁰dzᴇt mał′ᴇ′rᴇm an′ô′ntga hanā′⁰xga sᴇla-su-p!a′stga⁰.
Ada′ wul sgᴇ′rᴇtga su-p!a′sᴇm y!ū′⁰tagᴇ na-lā′⁰kstga⁰.
Adat sa-daxdô′ga na-ga′usᴇm wâ′⁰pxsgᴇ y!ū′⁰taga⁰. Adat
xts!ᴇ-g·ô′dzᴇ t!ᴇm-lā′nit gᴇsgᴇ na-kᵘdū′⁰stga⁰. Adat ksᴇ-
30 dᴇ-bā′⁰sgᴇ na-t!ᴇm-ga′ustga⁰, guga t!ᴇm-ga′ust txal-hôi′g·îx
gᴇsga na-mū′⁰m bᴇlhā′⁰d dîł wā′na n!ā′⁰xłga⁰. Sᴇm-gal
t!â′⁰xłgᴇtga⁰. Nin!ī′ y!ū′⁰ta gwa⁰ gū sa-xts!ᴇ-gô′dzᴇgam
t!ᴇm-ga′usᴇt łgū′⁰łgᴇsga miyā′nsga k!ᴇ′rᴇlda qal-ts!a′ptga⁰.
Adat wul gā′⁰tga hanā′⁰xga na-txaᵋmâ′sgᴇ sᴇla-su-p!a′st=

to the place behind the house. Then he staid in the woods, waiting for the night to come. When it was night and it was dark, he went slowly down to a place near the house. When he came to the rear of the house, he heard in his ear secret talking at the place where the wife of his brother lay, and they laughed and whispered. Then the young man knew that a person lay with his sister-in-law. He waited until they slept. When it was midnight, they slept. Then he entered very slowly. He went to his mother. Then he wakened his mother, and the man asked his mother, "Does not a man lie near the wife of my brother?" Then his mother replied, "I don't know."

Then the young man told his mother all that had happened. He said to his mother, "Don't cry! I shall kill the man who lies with my sister-in-law." Then the chieftainess cried very much. She cried aloud aɫg·a′ɫg·aɫg·aɫ. Then her daughter-in-law asked her why she was crying and she said that she had dreamed that her son was dead. Then he stopped his mother.

He lighted a torch of pitch-wood and slowly went towards the place where his sister-in-law lay. Then he took a large knife in his right hand and the torch in his left. He came to the place where his sister-in-law lay. When he came near, he saw the arm of the woman as a pillow of the youth who lay with her. Then the young man put down the torch. He took the man by the forehead and cut off his neck with his knife. Then he went out with the head, — the head which was covered with abalone ear-ornaments and killer-whale teeth, very expensive ones. That man whose head he had cut off was the son of the master of the other village.

Then the woman took the body of the young man who

ga⁰. Adat wa′⁰xt gᴇsga łe′rsga wul nâ′⁰kᴇtga⁰. Ada dit-
txal-g˙ô′dzᴇnᴇ mał'ᴇ′rᴇm an'ô′nsga sᴇla-su-p!a′stga⁰.

Ada ła k!ᴇ′rᴇltgᴇ sa′ga ła lu-yîlya′ltgutga da wulwa′litga
na-ga-lîgi-wā′lksîtga⁰. Adat pliā′rᴇt na-ts!a′pt gᴇsga wula
5 dza′ksga waik˙tga⁰ txal-ks-łe′r gᴇsga na-gatgutkga⁰(?). Ada
sagait-bâ′kᴇsga dzô′gatga⁰ asgᴇ wul dza′ksga y!ū′⁰taga
guga txal-ks-łe′rᴇtga (l!ī-ha′pgᴇsga na-gutkga?).

Adat sagait-l!ī-sgᴇ′rsga na-t!ᴇm-ga′ustga dił bᴇlhā′⁰d
gᴇsga lax-ga′n a lax-ô′ na-lᴇksâ′⁰ga a ts!ᴇm-wā′lbtga⁰.
10 Ada al di-k!wā′⁰dasgᴇ sᴇm'â′g˙ît gᴇsga łgū′⁰łgᴇm y!ū′⁰tatga⁰.
Ada sᴇm-lu-t!axt!â′⁰xłgᴇsga ga-gâ′⁰d a wul a′łgat wula′i dzᴇ
gan-wā′lt. Ġan-ha′us nᴇgwā′⁰t gᴇsga dᴇm wa-lᴇkla′ksᴇga
dzô′gatga a wul sᴇm-l!ī-sgᴇ′r sqē′⁰tgᴇm gan-bâ′⁰ka (?).

Adat wā′⁰nta txan!ī′ gū′⁰p!ᴇlda qal-ts!ᴇpts!a′pga⁰. Ġap-
15 am-k!ᴇ′rᴇl na-wā′lpsga na-nᴇ-wai′g˙atgat' în-lᴇp-daha′uns=
gᴇtga⁰. Y!agai-txan!i ganłā′⁰k łā g˙îk nᴇ-dū′⁰lkstga⁰. Ada
wult kłᴇ-hë′⁰tstga sᴇm'â′g˙îtga k!â′ltga xā′⁰ga a′sgᴇt gun-
dū′⁰lkt gᴇ′sga na-wā′lpsga sagait-nᴇ-nᴇ-wa′g˙atga⁰, gū nat'
în-su-dza′gusga łgu-wā′lksᴇkt' în-na-k˙!îna-su-p!a′satga⁰.
20 Ada wul ts!î′⁰nsga xā′⁰ga sᴇn-dô′gatga dᴇm gan-dū′⁰ᴇlkt=
ga⁰. Ada wult xłᴇp-dâ′⁰t na-gan-dū′⁰lkt gᴇsga nᴇ-wī-la′ksga
na-su-g˙a′dᴇtga⁰. Ada wul k!uł-lu-tgu-nī′⁰tsgat gᴇsga ts!ᴇm-
wā′lpga⁰. Ada a′łgᴇt nī′⁰ł gâ⁰. Ada a′l wul gwa′lksga
na-gan-dū′⁰lktga⁰. Adat wul dô′xtga xā′⁰ga na-gan-dū′⁰lktga⁰.
25 Ada wul ksᴇ′rᴇtga⁰. Ła dᴇm g˙ap-q!â′gasga lᴇksâ′xga⁰, da
sa-l!ī-lu⁸wa′l iłā′⁰ da lax-snā′⁰xstga⁰, gan-sa-tgi-nī′⁰tsgᴇtga⁰.
Ġakstatnā′⁰ga, iłā′⁰ga l!ī-t!ā′łᴇt gᴇsga lax-snā′⁰xstga⁰. Ġan
ada′ wula′t sa-lu-łā′⁰lt na-gan-dū′⁰lkt gᴇsga ts!ᴇm-mâ′kstga
a dᴇmt ts!ā′g˙îltga⁰. Adā′ wul g˙îk ts!î′⁰ntga⁰. Adat g˙îk
30 gulgwa′lgᴇ na-gan-dū′⁰lktga⁰.

Adat gᴇ′rᴇdᴇxt na-su-g˙a′dᴇtga, "Lᴇks-g˙a′d wān, dē." —
"A′yînt, sᴇm'â′g˙îd. Ġap-sᴇm-sa-gai′nanu da lax-da′u,

had been with her, and buried it under the place where she had lain. He had also wounded her hand which had been a pillow of the young man who had been with her.

The next day the hunters returned carrying what they had hunted. Then they told their people that their brother was dead under the beaver-dam; and the people cried because the man who had gone under the beaver-dam was dead.

Then the head with the abalone-shells was put up on the beam over the door of the house, but the chief missed his son. Then his heart was heavy because he did not know what had happened: therefore the father said that his tribe should be without fire, and that they should wail while darkness was on them (?).

Then all the people in the two towns obeyed. Only the people of one house, that of the brothers, were those who did not obey. Every morning they kindled a fire. Then the chief sent a slave across to get fire from the house of the brothers who had killed the prince who had come to the young woman.

Then the slave entered, carrying that with which he was to get fire. Then he placed the end of that with which he was to get fire in the great fire of the murderers. Then he looked about in the house, but he did not see anything; but when that with which he got fire was burning, the slave took that with which he got fire and went out. When he was about to open the door, blood suddenly dripped on his instep, therefore he looked down. Behold, there was blood on his instep: therefore he suddenly shoved that with which he took fire into the snow and extinguished it. Then he entered again. Then he lighted again that with which he got fire.

Then the murderer asked, "What is the matter?" — "Nothing, chief. I really fell down on the ice. Therefore

nin!ī′ gan-sa-ts!ɛkts!a′ka na-gan-dū′⁰lgu.″ Ada′ wult g·îk
dô′xtgɛ na-dū′⁰lktga⁰. Ada′ wul hagul-ksɛ′rɛt. Ada′ wula
man-nī′⁰tsgɛt gɛsga lax-ô′sgɛ lɛksâ′⁰xtga⁰. Ada sa-nī′⁰
nɛ-t!ɛm-ga′usgɛ nɛ-xā′⁰tga⁰. Ada′ wul sɛm-kᵘłɛ-bā′⁰tga⁰.

5   Adat sa-aiô′yisga nɛ-gan-dū′⁰lktga⁰. Ada wul pliā′rsga
na-xā′t gɛsga txan!ī′sga gâ′⁰ga. Ġan ada′ wult sagait-
qa′wuntga sɛm′â′g·îtga nɛ-wi-ts!a′ptga⁰. Ada wîlt wus=
wa′sga na-ga-gus-wul-dō′ugitgatga dił na-ga-hawula′wat.
Ada wul dzaga-wā′lxst gɛsga lax-dā′u. Ada gɛ′rɛdaxt
10 gâ′⁰ł gan-wulā′gusga łgū′⁰łgɛm y!ū′⁰tatga⁰. Adat ma′łda
na-wai′k·at da wul hat!a′xga wā′lt gɛsga na′ksga na-
wai′k·tga⁰.

Ada wilt (ksagā′xga?) sɛm′â′g·îd gɛsga dɛm wul-dō′ugît=
gɛtga⁰. Adat wul anâ′xtga na-nɛ-wai′g·atga⁰. Ada wult
15 sagait-qa′wunsga ndi-lɛp-ts!a′ptga⁰. Ada wula n-nɛ-wā′⁰=
dasga wul-dō′ugitgatga. Ada sɛm-wi-lē′⁰ksɛm wul-dō′⁰g·ît=
gᴀtga⁰. Ada sɛm-nagɛ-iā′⁰kt, łā ā′m sga-na′kt, ada ła
lu-g·ā′xsga na-su-g·a′dɛtga⁰. Ada xstā′sgɛ nɛ-wī-ts!a′psga
sɛm′â′g·îtga⁰. Adat wul gwa′lk!ɛnsga na-q!al-ts!a′ptga⁰.

20   A′łgɛ gâ′⁰ dze mā′⁰nt g′am-k!â′lgᴀ sig·idɛmnā′⁰xga dił
łgū′⁰łgɛm hanā′⁰xtga. Ts!ɛm-łâ′⁰bga wul lu-yɛ′rɛtga⁰. Ġauō′
wā′⁰sga sig·idɛmnā′⁰xga⁰. Ada ła dzī′⁰bɛlksga txan!ī′ gâ′⁰
gɛsga g′al-ts!a′pga⁰. Ada wul ksɛ′rɛsga sig·idɛmnā′⁰x gɛsga
na-wul-lu-yɛ′rɛtga dîł k!â′lu łgū′⁰łgɛm hanā′⁰xtga⁰. Ada
25 wula g·îl-hau′li gâ′id spagait-ganga′nt asga wagait-g·îl-
hau′liga⁰. At k!uł-di-yā′⁰sgᴀ wi-hau′tgɛtga asgɛt a′usgᴀ
n-ts!a′ptga dîł txalpxdâ′ldɛ kłgɛ′rɛm y!ū′⁰tat gu lu-q′aganskt′
în-lɛbɛlt-wā′ltgɛtga⁰.

Ada′ wul k!uł-wī-am-ha′ut gɛsga ha′utga, "Nā′⁰ł dɛmt′
30 în-na′ksga łgū′⁰łgɛs Ġauō′?″ Ada sa-gun-g·ipa′iksgᴀ łgu-
ts!ū′⁰tsga⁰. "N!ɛ′ryu dɛmt′ în-na′ksga łgū′⁰łgɛnt, Ġauō′,″
da-ya′ łgu-ts!ɛpts!a′p. Adat gɛ′rɛdaxtga sîg·idɛmnā′⁰xga,
"Gâ⁰t di-wulā′yint, łams?″ Ada′ wul ha′usga ts!ɛpts!a′pga,

that with which I carried fire has been extinguished."
Then he took again that with which he carried fire, and
he went out slowly. Then he looked up above the door-
way, and he suddenly saw the head of his master. Then
he ran across.

Then he threw away that with which he had taken
fire, and he told his master about everything. Therefore
the chief called together the great town, and they dressed
in their war garments and (took) their weapons. Then
they went across over the ice. Then they asked why
they had done so to the young man, and the brothers
said because he had done badly to their brother's wife.

Then the chief asked them if they wanted to fight.
The brothers agreed. They called together their own
town, and the warriors met. Then there was a great
battle. It lasted a very long time, and after some time
the murderers were defeated. The great town of the
chief won. Then they burned the town.

Nothing was left except one chieftainess and her daughter,
who had hidden in a cave. The name of the chieftainess
was G̣auō′. When everything in the town was burned
up, then the chieftainess and her daughter went out from
where she had hidden. Then she went inland among the
trees, way in the interior. She walked about, crying and
wailing on account of her people and the four youths who
had perished in the war.

Then she cried going about, and said, "Who will marry
the daughter of G̣auō′?" Then a little bird flew suddenly
towards her. "I am the one who will marry the daughter
of G̣auō′," said the little Wren. Then the chieftainess
asked him, "What can you do, son-in-law?" Then the

"Da ła gun-da'lpgada huk-sᴇ-wulĭⁿnsga da dza'k!usgᴀt, ła
gik tgu-gipa'igu." Ada' wul ha'utga, "Ndᴀ'da dᴇm nī'⁰dzu
gâ⁰ nᴇ-ha'un." Ada' wul k!uł-tgu-gipa'iksga łgu-ts!ᴇpts!a'p꞊
ga⁰. Ada' wul ha'usga sig·idᴇmnā'⁰xga, "Qa'odił ha'un,
5 łams. Ada' wul yā'⁰n." Ada' wul sᴇm-hagul-dā'ułsgᴀ łgu-
ts!ᴇpts!a'pga⁰.

Ada' wul g·ik ha'ts!ᴇksᴇm ha'us Ḡauō' gᴇsga nā⁰ ła
ha'utga⁰, "Nā'⁰ł dᴇmt' în-na'ksgᴀ łgū'⁰łgᴇs Ḡauō'?" Ada'
wul gô'it!ᴇksgᴇ ałdiga'usga⁰. "Gâ'⁰t di-wulā'yînt, łams?"
10 Ada ha'usga ałdiga'usga⁰, "Q!á'xdu na-ga-ga'usᴇ g·ad
gᴇ'sga ga-t!ᴇm-ga'ustga⁰." Ada ha'us Ḡauō'ga⁰, "Ndᴀ'da
dᴇm k!a-nī'⁰dzu." Ada wult gâ'⁰tga ałdiga'usᴇt Ḡauō', adat
q!âgasgᴇ nᴇ-ga'ustga⁰. Ada wul ha'us Ḡauō', "Qa'odił
ha'un, łams. Ada' wul yā'⁰n." Ada sᴇm-wul-hagul-dā'ułsgᴀ
15 ałdiga'usga⁰.

Ada' wul g·ik ha'ts!ᴇksᴇm wī-ha'us Ḡauō'ga⁰, "Nā'⁰ł
dᴇmt' în-na'ksgᴀ łgū'⁰łgᴇs Ḡauō'?" Ada' wul gô'it!ᴇksgᴇ
gᴇsgᴇ'rᴇtsga⁰. Ada' ha'utga⁰, "N!ᴇ'ryu dᴇmt' în-na'ksga
łgū'⁰łgᴇnt, Ḡauō'." Ada' wult gᴇ'rᴇdᴇxtgᴇt Ḡauō'ga⁰,
20 "Gâ'⁰t di-wulā'yînt, łams?" Ada ha'usgᴀ łgu-gᴇsgᴇ'rᴇtsga,
"ᴀ, Aks-yā'gwa dzī'us ła g·ik a'lg·igau a nᴀ-lī'⁰dᴇksᴇn na-
lᴇ-xst'â'⁰egad." Ada' wul ha'usgᴀ Ḡauō'ga⁰, "Ndᴀ'da dᴇm
nī'⁰dzu." Ada' wul a'lg·îxsgᴀ łgu-gᴇsgᴇ'rᴇtsga⁰; sᴇm-sa-ā'm
da am-ha'utga⁰. Ada' wul ha'us Ḡauō', "Qa'odił ha'un,
25 łams. Ada' wul yā'⁰n." Ada' wul hagul-dā'ułsga łgu-
gᴇsgᴇ'rᴇtsga⁰.

Ada' wul g·ik wī-am-ha'us Ḡauō'ga⁰, "Nā'⁰ł dᴇmt' în-
na'ksgᴀ łgū'⁰łgᴇs Ḡauō'?" Ada' wul gô'it!ᴇksga łgu-g·ilag·â'⁰.
Ada' ha'utga⁰, "N!ᴇ'ryu dᴇmt' în-na'ksga łgū'⁰łgᴇnt, Ḡauō'."
30 Ada' wul ha'us Ḡauō'ga⁰, "Gâ⁰t di-wulā'yînt, łams?" Ada'
wul ha'usga g·ilag·â'⁰ga⁰, "Hī-q'am-ła-g·ik-a'lg·igau, adat
wulā'ida g·a'da ła dᴇm sū'wundet." Adat wul ha'us Ḡauō'
gᴇsga g·ilag·â'⁰ga⁰, "Qa'odił ha'un, łams. Ada' wul yā'⁰n."
Ada' wul sᴇm-hagul-dā'ułsga łgu-g·ilag·â'ᵉga⁰.

Wren said, "When the hunter gets near an animal, I fly around." Then she said, "Let me see what you say!" Then the little Wren flew about; and the chieftainess said, "Finish what you are talking about, son-in-law! Go!" Then the little Wren went away slowly.

Then G̣auō' said again what she had said before: "Who is the one who will marry the daughter of G̣auō'?" Then the Humming-Bird came. "What can you do, son-in-law?" Then the Humming-Bird said, "I pick the hair of people off their heads." Then G̣auō' said, "Let me see!" Then the Humming-Bird went to G̣auō' and picked off her hair. Then G̣auō' said, "Finish what you are doing, son-in-law! Go!" Then the Humming-Bird went away slowly.

Then G̣auō' shouted again, "Who is the one who will marry the daughter of G̣auō'?" Then the Sparrow came, and said, "I am the one who will marry your daughter, G̣auō'." Then G̣auō' asked him, "What can you do, son-in-law?" Then the little Sparrow said, "When the dawn comes, I sing and waken the sleepers." Then G̣auō' said, "Let me see!" Then the little Sparrow sang. His voice was beautiful. Then G̣auō' said, "Finish what you are talking about, son-in-law! Go!" Then the little Sparrow went away slowly.

G̣auō' shouted again, "Who is the one who will marry the daughter of G̣auō'?" Then the Robin came, and said, "I am the one who will marry your daughter, G̣auō'." Then G̣auō' said, "What can you do, son-in-law?" The Robin said, "When I just begin to sing, the people know that it is summer." Then G̣auō' said to the Robin, "Finish what you are talking about, son-in-law! Go!" Then the little Robin went away slowly.

Ada′ wul ha′ts!ɛksɛm wi-am-ha′us Ģauō′, "Nā′ʼɫ dɛmt'
în-na′ksgᴀ ɫgū′ʼɫgɛs Ģauō′?" Ada′ wul gô′it!ɛksga hawul=
wulā′igaⁿ. Ada ha′utgaⁿ, "N!ɛ′ryu dɛmt' în-na′ksga ɫgū′ʼɫ=
gɛnt, Ģauō′!" Ada′ wul ha′us Ģauō′gaⁿ, "Gâ°t di-wulā′yînt,
5 ɫams?" Ada ha′usga hawulwula′iga, "Ada hat!a′xga lax-
ha′t ɫa g·ik a′lg·igaut, ada g·ik wulā′ida g·a′da ɫa dɛm
q'am-ā′m lax-ha′." Ada wul ha′us Ģauō′gaⁿ, "Ndᴀ′da dɛm
k!a-n!ɛxn!u′yō a′lg·igan." Ada wul a′lg·îxsga hawulwu=
la′igaⁿ. Ada′ wul ha′us Ģauō′ gɛsga hawulwula′iga,
10 "Qa′odiɫ ha′un, ɫams. Ada′ wul yā°n." Ada′ wul sɛm-
hagul-dā′uɫsga hawulwula′igaⁿ.

Ada′ wul g·ik ha′ts!ɛksɛm wī-am-ha′utgaⁿ, "Nā°ɫ dɛmt'
în-na′ksga ɫgū′ʼɫgɛs Ģauō′?" Ada′ wul gô′it!ɛksga gus=
gwā′sgaⁿ. Adā ha′utgaⁿ, "N!ɛ′ryu dɛmt' în-na′ksga ɫgū′ʼɫ-
15 gɛnt, Ģauō′." Ada gikt gɛ′rɛdɛxdɛt Ģauō′, "Gâ°t dī-
wulā′yînt, ɫams?" Ada′ wul ha′usga gusgwā′sga, "Gu′ldɛm
ma′ɫdu dɛm hats!ɛnā′sɛr g·ad, adat habɛ dɛm wul lɛ′rɛ=
dîsgat." Adat wul ha′us Ģauō′ gɛsga gusgwā′sga, "Ndᴀ′da
dɛm k!a-nī′ʼdzu." Ada′ wul gun-nī′ʼts!ɛntga gusgwā′sga
20 ga-sgā′usga dāa′xɫgatgaⁿ. Ada′ wul ha′utga, "Qa′odiɫ
ha′un, ɫams. Ada′ wul yā′ⁿn." Ada′ wul sɛm-hagul-dā′uɫsga
gusgwā′sgaⁿ.

Ada g'ap-wul-sta-iā′ʼt gɛsga k!uɫ-wī-am-ha′utgaⁿ. Ada′
wul gô′it!ɛksga txan!ī′sga wul-lɛks-g·ig·a′tsga ts!ō′ʼtsgaⁿ;
25 ks-txalā′nt ada′ wul dī-gô′it!ɛksa x-sgī′ʼkgaⁿ. Ada ha′utga,
"N!ɛ′ryu dɛmt' în-na′ksga ɫgū′ʼɫgɛnt, Ģauō′." Ada′ wul
gɛ′rɛdɛxtgɛt Ģauō′, "Gâ°t dī-wulā′yînt, ɫams?" Ada ha′usga
x-sgī′ʼkgaⁿ, "Ksa-q!â′gau na-ga-wulī′ʼl di-lɛbɛlt-wā′ltgu." Ada′
wul ha′us Ģauō′, "Ndᴀ′da dɛm nī′ʼdzu." Ada′ wul ksa-
30 ɫâ′ʼltxt na-ga-ɫa′xsɛ wī-x-sgī′ʼkt. Adat gidi-gā′ʼsga dza′k!usgaⁿ.
Ada ksa-q!â′ga na-wulī′ʼl a ha-ts!a′xɫgɛs Ģauō′. Ada′ wul
ha′ut gɛsga x-sgī′ʼkgaⁿ, "Qa′odiɫ ha′un, ɫams. Ada′ wul
yā′ⁿn." Ada′ wul sɛm-hagul-dā′uɫsga x-sgī′ʼkgaⁿ.

Ada′ wul g·ik gô′it!ɛksa txan!ī′sga wul lɛks-gig·a′da

Then Ǥauō′ shouted again, "Who is the one who will marry the daughter of Ǥauō′?" Then the Mocking-Bird came, and said, "I am the one who will marry your daughter, Ǥauō′." Then Ǥauō′ said, "What can you, on your part, do, son-in-law?" Then the Mocking-Bird said, "I sing when the weather is bad." Then Ǥauō′ said, "Let me hear your song!" Then the Mocking-Bird sang; and Ǥauō′ said to the Mocking-Bird, "Finish what you are talking about, son-in-law! Go!" Then the Mocking-Bird went away slowly.

She shouted again, "Who is the one who will marry the daughter of Ǥauō′?" and the Bluejay came. He said, "I am the one who will marry your daughter, Ǥauō′;" and Ǥauō′ asked him again, "What can you, on your part, do, son-in-law?" and the Bluejay said, "I foretell good luck to the people when they go picking berries." Then Ǥauō′ said to the Bluejay, "Let me see!" Then the Bluejay showed what he could accomplish. Then she said, "Finish what you are talking about, son-in-law! Go!" and the Bluejay went away slowly.

And she continued to go about crying, and all the different kinds of birds came; last of all came the Eagle. He said, "I am the one who will marry your daughter, Ǥauō′." Then Ǥauō′ asked him, "What can you, on your part, do, son-in-law?" and the Eagle said, "I pick out the eyes of my enemies." And Ǥauō′ said, "Let me see!" Then the Eagle stretched out his talons, caught an animal, and pulled out its eyes before Ǥauō′. Then she said to the Eagle, "Stop what you are talking about, son-in-law! Go!" Then the Eagle went away slowly.

Now all the different kinds of birds had come; and first

ts!ō'ts. Ada g'ap-ks-gâ'gat gᴇ'ʀEdᴇxdᴇt Ģauō' a gâ' dzᴇ
wulā'yitga⁰. Ada hô'igigam dē'lᴇmaxga txan!ī'⁰tga⁰. Wai,
ada gik wul wī-am-ha'ut gᴇsga ha'utga, "Nā'ɫ dᴇmt' în-
na'ksga ɫgū'⁰ɫgᴇs Ģauō'?" Ada' wul gatgô'it!ᴇksa ya'ts!ᴇks=
5 gat. Ada' wul gô'it!ᴇksa dasx. Ada' wul ha'ut, "N!ᴇ'ryu
dᴇmt' în-na'ksga ɫgū'⁰ɫgᴇnt, Ģauō'." Ada't gᴇ'ʀEdᴇxdᴇt
Ģauō', "Gâ⁰t dī-wulā'yînt, ɫams?" Ada' ha'usga da'xsga⁰,
"Man-bā'yu gan; ada na-ma'k!îl mā⁰q. Ada g·ik lᴇbā'⁰sᴇ
g·ad dat nī'⁰dzu." Ada wul ha'us Ģauō'ga⁰, "Ndᴀ'da dᴇm
10 k!a-nī'⁰dzu." Ada wula man-bā'⁰sga ɫgu-da'sx gᴇsga lax-
ga'nga⁰. Adat wul ma'k!îlsga mā'⁰xga⁰. Adat wul ha'us
Ģauō' gᴇsga ɫgu-da'sx, "Qa'odîɫ ha'un, ɫams. Ada' wul
yā⁰n." Ada' wul sᴇm-hagul-dā'uɫsga ɫgu-da'sxga⁰.

Ada' g·ik wul wī-am-ha'ut, "Nā⁰ɫ dᴇmt' în-na'ksga ɫgū'⁰ɫ=
15 gᴇs Ģauō'?" Ada' wul gô'it!ᴇksga ɫgu-stukɫī'n. Ada' wul
ha'ut, "N!ᴇ'ryu dᴇmt' în-na'ksga ɫgū'⁰ɫgᴇnt, Ģauō'." Ada't
gᴇ'ʀEdᴇxdᴇt Ģauō', "Gâ⁰t dī-wulā'yînt, ɫams?" Ada' ha'usga
ɫgu-stukɫī'n, "Am-wa'ntu ts!a'lu, ada g·ik lᴇbā'sa g·a'dga⁰."
Ada wul ha'usga sigidᴇmnā'⁰xga⁰, "Ndᴀ'da dᴇm k!a-nī'⁰dzu."
20 Ada wul wa'ndᴇtga stukɫī'nga ts!a'ɫtga⁰. Ada hë'⁰tgasga
na-ksᴇ-naɫā'mga⁰. Ada' wul ha'us Ģauō' gᴇsga stukɫī'nga⁰,
"Qa'odîɫ ha'un, ɫams. Ada' wul yā⁰n." Ada wul sᴇm-
hagul-dā'uɫsga ɫgu-stukɫī'nga⁰.

Ada g·ik wul wī-am-ha'ut, "Nā⁰ɫ dᴇmt' în-na'ksga ɫgū'⁰ɫ=
25 gᴇs Ģauō'?" Ada wul gô'it!ᴇksga a'utaga⁰. Ada wul
ha'ut, "N!ᴇ'ryu dᴇmt' în-na'ksga ɫgū'⁰ɫgᴇnt, Ģauō'." Ada't
gᴇ'ʀEdᴇxdᴇt Ģauō', "Gâ⁰t di-wulā'yînt, ɫams?" Ada ha'usga
a'utaga⁰, "K!al-hîsya'dzut' în-lᴇbᴇlt-wā'ltgu da na-ts!ō'⁰bu,
ada g·ik txal-hô'ɫtga txan!ī' txamâ't gᴇsga nᴇ-i'mu, ɫa g·ik
30 dza'ktga." Ada' wul ha'usga Ģauō'ga⁰, "Ndᴀ'da dᴇm
nī'⁰dzu." Adat wul k!uɫ-hîsya'tstga a'utaga txan!î gâ'⁰ gᴇsga
ts!ō'⁰ptga⁰. Ada' wul ha'us Ģauō' "Qa'odîɫ ha'un, ɫams.
Ada' wul yā⁰n." Ada' wul hagul-dā'uɫsga a'utaga⁰.

Ǥauō′ would ask them what they could do, and all an-
swered in a similar way. Then she cried again, and said,
"Who is the one who will marry the daughter of Ǥauō′?"
Then the quadrupeds came. The Squirrel came, and said,
"I am the one who will marry your daughter, Ǥauō′."
Then Ǥauō′ asked him, "What can you, on your part,
do, son-in-law?" and the Squirrel said, "I go up a tree,
and I scatter pine-nuts. Then the people are afraid when
they see it." Then Ǥauō′ said, "Let me see!" The
little Squirrel ran up a tree and scattered about pine-nuts.
Then Ǥauō′ said to the little Squirrel, "Finish what you
are talking about, son-in-law! Go!" Then the little
Squirrel went away slowly.

Then she shouted again, "Who is the one who will
marry the daughter of Ǥauō′?" Then the little Rabbit
came, and said, "I am the one who will marry your
daughter, Ǥauō′." Then Ǥauō′ asked him, "What can
you, on your part, do, son-in-law?" and the little Rabbit
said, "I just open my eyes, and the people are afraid."
Then the chieftainess said, "Let me see!" Then the Rabbit
opened his eyes, standing on his hind-legs. Then Ǥauō′
said to the Rabbit, "Finish what you are talking about,
son-in-law! Go!" Then the little Rabbit went away
slowly.

Then she cried again, "Who is the one who will marry
the daughter of Ǥauō′?" The Porcupine came, and said,
"I am the one who will marry your daughter, Ǥauō′."
Then Ǥauō′ asked him, "What can you, on your part,
do, son-in-law?" and the Porcupine said, "I strike my
enemy with my tail, and his whole body is full of my
quills, and he dies." Then Ǥauō′ said, "Let me see!"
Then the Porcupine struck about everywhere with his tail;
and Ǥauō′ said, "Finish what you are talking about, son-
in-law! Go!" Then the Porcupine went away slowly.

Ada′ wul ha′ts!ᴇksᴇm wī-am-ha′us G̣auō′, "Nā⁰ł dᴇmt′
în-na′ksga łgū′⁰łgᴇs G̣auō′?" Ada′ wul gô′it!ᴇksga gwī′⁰kga⁰.
Ada′ wul ha′utga⁰, "N!ᴇ′ryu dᴇmt′ în-na′ksga łgū′⁰łgᴇnt,
G̣auō′." Adat gᴇ′ʀᴇdᴇxtga sigidᴇmnā′⁰xga⁰, "Gâ⁰t di-wulā′=
5 yînt, łams?" Ada′ wul ha′usga gwī′kga⁰, "Lu-nī′⁰dzu ts!ᴇm-
g·amk, ada hasa′gau da n dᴇm wulā′i dᴇm wula yā′⁰ lax-ha′
da dzᴇ ła gâ′msᴇm." Ada′ wul g·ik ha′ut gᴇsga gwī′⁰kga⁰,
"NdA′da dᴇm nī′⁰dzu gâ nᴇ-ha′un." Ada sa-lagait-gô′sga
łgu-gwī′⁰k gᴇsga lax-lô′⁰pga, at lu-nī′⁰sga na-ts!ā′⁰rsga
10 g·a′mkga⁰. Ada′ wul ha′us G̣auō′, "Qa′odił ha′un, łams.
Ada′ wul yā⁰n." Ada′ wul hagul-dā′ułsga gwī′⁰kga⁰.

Ada′ wul g·ik wī-am-ha′us G̣auō′, "Nā⁰ł dᴇmt′ în-na′ksga
łgū′⁰łgᴇs G̣auō′?" Ada′ wul gô′it!ᴇksga wa′ts!aga⁰. Ada′
wul ha′utga⁰, "N!ᴇ′ryu dᴇmt′ în-na′ksga łgū′⁰łgᴇnt, G̣auō′."
15 Adat gᴇ′ʀᴇdᴇxdᴇt, "Gâ⁰t di-wulā′yînt, łams!" Ada′ wul
ha′usga wa′ts!aga⁰, "Dᴇ-xswâxsgu di-lᴇbᴇlt-wa′lu da ts!ᴇm-
a′ks gaks wi-lu-daqłᴇnk." Ada′ wul g·ik ha′utga sigidᴇm=
nā′⁰xga⁰, "NdA′da dᴇm nī′⁰dzu gâ nᴇ-ha′un." Adat wul
gā′⁰tga wa′ts!aga ya′niga, adat wul dᴇ-xswâ′xsgᴇt gᴇsga
20 ts!ᴇm-a′ksga⁰. A′łga nakt da wi-lu-da′qłᴇngᴇsga ya′niga⁰.
Ada′ wul ha′us G̣auō′, "Qa′odił ha′un, łams. Ada′ wul
yā⁰n." Ada′ wul hagul-dā′ułsga wa′ts!aga⁰.

Ada′ wul k!uł-wī-am-ha′ut gᴇsga ha′utga⁰, "Nā⁰ł dᴇmt′
în-na′ksga łgū′⁰łgᴇs G̣auō′?" Ada gô′it!ᴇksga sts!â′lga⁰.
25 Ada ha′utga⁰, "N!ᴇ′ryu dᴇmt′ în-na′ksga łgū′⁰łgᴇnt, G̣auō′,"
da-ya′ga sts!â′lga⁰. Adat gᴇ′ʀᴇdᴇxtga sigidᴇmnā′⁰xga⁰,
"Gâ⁰t di-wulā′yînt, łams!" Ada′ wul ha′usga sts!â′lga⁰,
"Huk-gasgô′dzu ganga′n a nᴇ-wā′nu hô′yu a lax-ô′ lᴇbᴇlt-
wā′lu." Ada′ wul ha′us G̣auō′, "NdA′da dᴇm nī′⁰dzu gâ⁰
30 nᴇ-ha′un." Ada wult xts!ᴇ-gasgô′dzᴇdᴇ sts!â′lga ganga′n
a nᴇ-wā′ntga. Ada′ wul ha′usga sigidᴇmnā′⁰xga⁰, "Qa′odił
ha′un, łams. Ada′ wul yā⁰n." Ada′ wul sᴇm-hagul-dā′ułsga
sts!â′lga⁰.

Then Ḡauō′ cried again, "Who is the one who will
marry the daughter of Ḡauō′?" Then the Marmot came,
and said, "I am the one who will marry your daughter,
Ḡauō′." Then the chieftainess asked him, "What can you,
on your part, do, son-in-law?" and the Marmot said, "I
look into the sun when I wish to know what weather it
will be the next winter." Then she said also to the
Marmot, "Let me see what you are talking about!"
Then the little Marmot jumped suddenly right up on a
stone and looked into the [inside of the] sun. Then Ḡauō′
said, "Finish what you are talking about, son-in-law! Go!"
Then the Marmot went away slowly.

Then Ḡauō′ cried again, "Who is the one who will
marry the daughter of Ḡauō′?" Then the Land-Otter
came, and said, "I am the one who will marry your
daughter, Ḡauō′." Then she asked him, "What can you,
on your part, do, son-in-law?" and the Otter said, "I dive
with my enemy until he is drowned." Then the chief-
tainess said, "Let me see wat you are talking about!"
Then the Otter took a marten and dived with it in the
water. It was not long before the marten was drowned.
Then Ḡauō′ said, "Finish what you are talking about,
son-in-law! Go!" Then the Otter went away slowly.

Then she went about again crying, and said, "Who
is the one who will marry the daughter of Ḡauō′?" Then
the Beaver came, and said, "I am the one who will marry
your daughter, Ḡauō′." Thus said Beaver. Then the
chieftainess asked him, "What can you, on your part, do,
son-in-law?" and Beaver said, "I know how to cut trees
with my teeth over my enemy." Then Ḡauō′ said, "Let
me see what you are talking about!" Then Beaver cut
across trees with his teeth; and the chieftainess said,
"Finish what you are talking about, son-in-law! Go!"
Then Beaver went away slowly.

Ada′ wul g·ik wī-am-ha′us Ģauō′, "Nā⁰ɫ dɛmt' în-na′ksga
ɫgū′⁰ɫgɛs Ģauō′?" Ada′ wul gôi′t!ɛksga g·iba′ugaᵒ. Ada′
wul ha′utgaᵒ, "N!ɛ′ryu dɛmt' în-na′ksga ɫgū′⁰ɫgɛnt, Ģauō′."
Adat gɛ′rɛdɛxtgɛt Ģauō′gaᵒ, "Gâᵒt di-wulā′yînt, ɫams?"
5 Ada′ ha′usga g·iba′ugaᵒ, "Nɛ wā′nu hô′iyu a txan!ī′t' în-
lɛbɛlt-wā′ltgu." Ada′ wul ha′us Ģauō′, "Ndᴀ′da dɛm
nī′⁰dzu gâ nɛ-ha′un." Ada′ wult gidi-ɫā′⁰ɫaxtga giba′uga
txan!ī′sga gâ′⁰gaᵒ. Ada′ wul ha′us Ģauō′, "Qa′odiɫ ha′un,
ɫams. Ada′ wul yā⁰n." Ada′ wul sɛm-hagul-dā′uɫsga
10 giba′ugaᵒ.

Ada′ wul stɛ-hiā′⁰tgaᵒ. Ada txan!ī′ wul lɛks-g·ig·a′da
ya′ts!ɛsga gatgô′it!ɛksɛt a dɛmt na′ksga ɫgū′⁰ɫgɛs Ģauō′.
Adat gɛ′rɛdɛxdɛt, ada′ hôi′g·igam dē′lɛmɛxgɛtga txan!ī′ a
gâᵒ wulwulā′itgaᵒ.

15 Ada′ wul g·ik di-gô′it!ɛksga wī-mɛdī′⁰kgaᵒ. Ada′ wul
ha′utgaᵒ, "N!ɛ′ryu dɛmt' în-na′ksga ɫgū′⁰ɫgɛnt, Ģauō′."
Adat gɛ′rɛdɛxtga sigidɛmnā′⁰xgaᵒ, "Gâᵒt di-wulā′yînt, ɫams?"
Ada′ wul ha′usga wī-mɛdī′⁰kgaᵒ, "A′ɫgɛ n mâᵒn di-lɛbɛlt-
wā′lu a nɛ-wut!a-ga-k!ilā′yut, ada na-kᵘɫī-dzɛɫdza′ɫt, ada
20 na-kᵘɫī-baxbā′⁰q!alyu ga-t!ɛm-ga′ustgaᵒ diɫ ga-tqamâ′⁰tgaᵒ."
Ada′ wul ha′us Ģauō′, "Ndᴀ′da dɛm nī′⁰dzu gâ nɛ-ha′un."
Ada sa-ɫū′⁰ntisga wī-mɛdī′⁰kgaᵒ. Ada′ wul g·ap-gā′pxansga
yū⁰pgaᵒ. Adat ksɛ-lī′⁰p!ɛl hū′⁰sɛt ā ts!ɛm-yū′⁰pt. Ada
sɛm-bā′⁰sga sigidɛmnā′⁰xgaᵒ. Adat man-qalī′mɛksɛsga lax-
25 â′tgaᵒ. A′da a′ɫga xstɛ′ltgɛtgaᵒ, ɫa āms sga-na′kt, ada′
wul ha′utgaᵒ, "Qa′odiɫ ha′un, ɫams. Ada′ wul yā⁰n." Ada′
wul sɛm-hagul-dā′uɫsga wī-mɛdī′⁰kgaᵒ.

A′da a′ɫga g·ik gô′it!ɛksɫ dē′lɛmɛxgaᵒ, a wul ɫa ga′udi
txan!ī′ ts!ū⁰ts diɫ txan!ī′ ya′ts!ɛsk. Ada′ wul gik wī-am-
30 ha′utgaᵒ. Ada g·ik wagait a′ɫga gô′it!ɛksɫ dē′lɛmɛxgaᵒ.
Ada g·ik ha′ts!ɛksɛm wī-am-ha′utga ɫa k!ulī′⁰sga ha′utgaᵒ.
Ada wagait a′ɫga dē′lɛmɛxktgaᵒ. Ada′ g·ik ha′utga ɫa
txā′lpxsga ha′ut. Ada sa-gwa′lksga tsa′mtigaᵒ. Ada′

Then Ǥauō' cried again, "Who is the one who will
marry the daughter of Ǥauō'?" Then Wolf came, and
said, "I am the one who will marry your daughter, Ǥauō'."
Then Ǥauō' asked him, "What can you, on your part,
do, son-in-law?" Wolf said, "I use my teeth to kill all
my enemies." Then Ǥauō' said, "Let me see what you
are talking about!" and Wolf bit everything. Then Ǥauō'
said, "Finish what you are talking about, son-in-law! Go!"
Then Wolf went away slowly.

Then she continued to do so, and all kinds of animals
came, who wanted to marry the daughter of Ǥauō'. Then
she questioned them, and all answered in a similar way
what they could do.

Then the great Grizzly Bear came, and said, "I am
the one who will marry your daughter, Ǥauō'." And the
chieftainess asked him, "What can you, on your part, do,
son-in-law?" and the great Grizzly Bear answered, and said,
"I do not spare my enemies with my great claws, and I
eat them up, and I tear their heads and their bodies."
Then Ǥauō' said, "Let me see what you are talking about."
Then the great Grizzly Bear suddenly got angry, and pawed
the ground, and tore up the roots in the ground. Then
the chieftainess became afraid, and (Grizzly Bear) threw
(the roots) upward. Then she did not make any noise;
but after some time she said again, "Finish what you are
talking about, son-in-law! Go!" Then the Great Grizzly
Bear went away slowly.

Then nobody came and answered. All the birds and
all the animals were finished. Then she shouted again,
and again no answer came. Then she shouted again a
third time, and again no answer came. Then she shouted
again a fourth time. Then suddenly lightning flashed.
She shouted again, "Who is the one who will marry the

ha′ts!ᴇksᴇm wī-am·ha′utga⁰, "Nā⁰ɫ dᴇmt' în-na′ksga ɫgū′⁰ɫgᴇs
Gauō′?" Ada′ g·ik sa-lu-sga-gwa′lkt gᴇsga ts!a′ltga⁰. Ada
g·ik wī-am-ha′utga ɫa txa′lpxa sîsa-lu-gulgwa′lksga ts!a′mti=
ga⁰, da sa-gun-hë⁰tgᴇsga sū-p!a′sᴇm y!ū′⁰ta gᴇsga awā′⁰tga⁰,
5 hôi′g·igatga dū′lam la′kga na-wa′sgᴇtga⁰.

Ada′ wul ha′ut gᴇsga sigidᴇmnā′⁰xga⁰, "T n!ᴇ′ryu dᴇmt'
în-na′ksga ɫgū′⁰ɫgᴇnt, Gauō′." Ada sᴇm-wi-lē′ksᴇm bā′⁰stga⁰.
Ada wul g·ik gᴇ′rᴇdᴇxsga su-p!ā′sᴇm y!ū′⁰taga⁰, "Gâ⁰ di-
wulā′yînt, ɫams?" Ada′ wul ha′usga su-p!a′sᴇm y!ū′⁰taga,
10 "A dzᴇ da′ ɫa na na-wā′da wul-dō′ug·itgat ā lax-ha-l!i-
da′ltga⁰; ada g·ik gun-yā′yut; ada n tgu-bā′han an'â′nu
ɫa g·ik g·-ā′⁰k!ᴇltgᴇsga yū′⁰pga⁰." Ada′ wul ha′us Gauō′,
"NdA′da dᴇm nī′⁰dzu." Ada′ wul ksᴇ-ɫā′⁰tᴇsga an'ô′ntga⁰.
Ada sa-txa-bā′hantga⁰. Ada′ wul sa-g·a′⁰k!ᴇltgᴇsga yū′⁰p=
15 ga⁰, diɫ txan!ī′ ganga′n man-ks-ta-qâ′xgᴇ nᴇ-ga-hū′⁰stga⁰.
Ada′ wul ha′us Gauō′ga⁰, "Am mᴇ dᴇm na′ksga ɫgū′⁰ɫgu."
Ada′ wult na′ksgᴇtga su-p!a′sᴇm y!ū′⁰ta.

Ada′ wul ks-qâ′gumt gā′⁰sga ɫa′mstga, adat lu-t!ā′⁰dᴇt
gᴇsga na-ts!ᴇm-ga-q!ā′it. Ada′ g·ik di-lu-t!ā′⁰sga na′kst=
20 gᴇsga n-na-stâ′sga na-ga-q!ā′itga⁰. "Dzᴇ da′ ɫa man-g·ipā′igi,
ada g·ilâ′ dzᴇ ksᴇ-nē′⁰tgᴇn." (Nin!ī′ su-p!a′sᴇm y!ū′⁰ta gwa⁰
tgi-wā′⁰tgᴇt gᴇsga lax-ha′ga⁰.) Ada′ wul man-g·ipa′ikt
gᴇsga waGait-lax-ha′ga⁰; da wul sa-ksa-nī′⁰tsgᴇsga sig·idᴇm-
nā′⁰xga⁰. Ada sa-tgi-laxla′xsga su-p!a′sᴇm y!ū′⁰ta gᴇsga
25 lax-yū′⁰pga⁰.

Ada′ wulat sᴇmg·id yā′uɫᴇmxtga at wa-gun-ksᴇ-nī′⁰tsgᴇt=
ga⁰. Ada ɫa txā′lpxsgᴇ g·it wa-wā′⁰ntga gan-ɫū′⁰ntisga su-
p!a′sᴇm y!ū′⁰taga. Adat man-da-gâ′⁰dᴇt gᴇsga na-ts!u=
wā′nsga q!ā′utsxantga gan. Adat ksᴇ-ts!â′⁰tᴇna anī′⁰stga⁰.
30 Ada nī′t wul lu-t!ā′⁰dᴇsga hanā′⁰xga⁰. Ada′ wul ha′usga
su-p!a′sᴇm y!ū′⁰taga⁰, "Dᴇm na-amu′ksa k!uɫ-sa-wā′lxsᴇdet
n!ᴇ′rᴇn."

Ada′ wul man-g·ipā′ikt gᴇsga lax-ha′ga⁰. Ada ɫa man-

daughter of Ḡauṓ?" Again it suddenly flashed right across her face. She shouted a fifth time. Then lightning flashed just for a moment, and suddenly a young man stood near her. His garments were like tongues of fire.

Then he said to the chieftainess, "I am the one who will marry your daughter, Ḡauṓ." Then she was very much afraid. But she asked the young man also, "What can you, on your part, do, son-in-law?" Then the young man said, "When I meet warriors on the battle-field, I go near, turn over my hand, and the earth turns over." Then Ḡauṓ said, "Let me see!" Then he stretched out his hand and turned it over suddenly. Then the earth turned over, and all the trees turned upside down their roots. Then Ḡauṓ said, "It is good if you marry my child." Then the young man married her.

He took first his mother-in-law and put her under one arm, and then he took also his wife and put her under his other arm. "When I fly up, don't look out!" (This young man had come down from the sky.) Then he flew up towards the sky, but the chieftainess suddenly looked out. Then the youth dropped down again to the ground.

Then he advised them strongly that they should not look out. She disobeyed a fourth time, therefore the young man became angry. Then he went up to the top of a tree, pulled out a branch, and that was where he put the woman in. Then the young man said, "Travellers shall always listen to you." [1]

Then he flew up to the sky, and he arrived up above

---

[1] This is the reason why the branches of trees creak.

a′xɫgɛt gɛsga nɛ-wul-wa′⁰tgɛtga⁰, ada′ wulat lɛk!ul-na′ks-
gɛsga ɫgū′⁰ɫgɛs Ǥauō′ga asga na-ts!ɛm-wā′lbs nɛ-gwā′⁰tga⁰.
Ada ɫa na′ga n-da-ga-nē′niksgɛtga⁰, ada′ wul ksɛ-kɫe′lsga
kɫgɛ′rɛsga sụ-p!a′sɛm hanā′⁰xga, txalpxdâ′lga y!ū′⁰taga, ada
5 t!ɛpxadâ′⁰l hanā′⁰nɛxga⁰. Nɛ-wā′⁰sga k!abɛ-tgɛ′rɛɫga sī′⁰lg·ida
wā′⁰tgɛs Gumxmalad (?); ada na-aniyā′⁰dga A′aiyā′wuxk (?);
ada na g·ik aniyā′⁰d wā′⁰tgɛs Gumdasū′mada (?); ada na g·ik
aniyā′⁰dga Ligi-yū′⁰n (?); ada wā′⁰sga hanā′naxga ks-qâ′gada
wā′⁰dɛs Ksɛm-hamhā′m; ada ts!uwā′ng·id wā′⁰dɛs Ksɛm-
10 g·ilaxwilô′gôn.

Ada′ wult dzɛpdza′pdɛt n-iā′⁰tga txā′lpxada wuwā′lb.
Sī′lg·idat wul dza′ba (nagasūg·a′dɛm) g·a′mgɛm ā⁰tk; ada
na-anyā′⁰tgat wul dza′ba (nagasūg·a′dɛm) biā′lɛst; ada na
g·ik anyā′⁰tga da mā′xi; ada ts!uwā′ng·itga lax-ō′m di
15 (nagasūg·a′d) wadi-g·a′da wā′ltga⁰.

Nt′ în-lɛbɛlt-wā′ltga qal-ts!a′ba ɫa dzī′⁰bɛgɛlt, adat ɫa
k!â′⁰ltga nat′ în-wulā′gutga⁰, ada ɫā′ wula qam-mī′⁰lksga
na-ga-xstā′⁰tga⁰. G·idza txan!ī′ ā′⁰tgɛga qam-mī′⁰lk gɛsga
g·ā′lɛxgɛsga dɛ-gô′ibɛ g·a′mgɛm ā′⁰tga⁰.
20 Ǥan-ɫa g·ik k!ɛ′rɛldɛ ā⁰tk hi-yā′gu g·ik qam-mī′⁰lktga⁰.
Ada wul wī-sa-gwa′ntga yē′⁰n a txan!ī′ lax-ts!apt. Sɛm-
sa-n!ɛxn!ō′⁰ksga wī-xsdā′mxga gɛsga na-qal-wul-dzô′xsga
lu-g·ā′g·atga⁰, hôi′g·igatga wī-ga-lîplî′bɛm lax-ha′ga⁰.
Txa′lpxat n!ɛxn!ō′sga xstā′mxtga⁰. Txā′lpxa wā′ltga⁰.
25 Ada′ wul sɛm-sa-ha′u k!â′lda su-p!a′sɛm y!ū′⁰ta, "Ya-ī′,
am-sgɛ′rɛs doiɫgisɫ (?) na-qal-ts!a′p dɛp wa-lâ′ms g·ig·a′tk,
dɛp wa-gagâ′dɛm al′ā′lxsɛm nī na wī-qal-qal-ts!a′psɛme
gul."[1] Adat la-hē′ldɛ na-lîklē′ksɛm g·a′dɛt a gu ha′u su-
ma′xsɛdit, op dza sa-gatgô′it!ɛksɫ‾lɛks-g·a′dɛm gâ′⁰. Ada′
30 ɫā′ wula ts!ɛ′rsga yē′⁰nga⁰.
Ɫa hī-ganɫā′⁰k, ada′ wul ksâ′xsga g·a′dga, at dzaga-
nī′⁰dzɛsga qal-qal-ts!ɛpts!a′pga⁰. Ǥakstahna′ga, sa-nī′ wul

---

[1] This sentence is evidently wrong. The word doiɫgisɫ (Tate, doilthgishlth)

at the place where he had come from. Then he remained
married to the daughter of Ģauō′ in the house of his
father. After they had been married some time, the young
woman gave birth to children, — four boys and two girls.
The name of the eldest boy was Gumxmalad (?), and the
next one A'aiyā′wuxk (?), and the next one was named
Gumdasū′mada (?), and the next one again Ligi-yū′ⁿn (?); and
the name of the first girl was Hamhā′m-Woman, and the
youngest one was named Gꞏilaxwilô′gôn-Woman.

And their grandfather built four houses. For the eldest
one he made the carving of the moon; for the next one,
the carving of the stars; for the next one, the rainbow;
and for the youngest one, the Lax-ōm in the form of a man.

Of the enemies of the town that had been destroyed,
one of them who had done it always played outside.
Almost every night he played outside in the moonlight.

One night they began to play again. Then a heavy
fog lay over the whole town. Suddenly they heard a
loud noise where the old village had been destroyed, like
thunder from the sky. Four times they heard the noise.
Four times it did so. Then suddenly one of the young
men said, "Hurrah! There is just a noise in the village of
the silly people, of the brave people without minds, in
the old town."[1] Then the old people forbade the young
people to say so, lest something strange might happen.
Much fog always remained.

When it began to be morning, the people went out
again and looked across to the old town. Behold! suddenly

---

and the end of the sentence are quite obscure, and the syntactic form does not seem
to give good sense.

ma'xsgᴇsga txa'lpxatga wulwā'lbtga⁰. Sī'⁰lg·atga (nagasu=
g·a'dᴇm) g·a'mgᴇm ā'⁰tk; ada na-anyā'⁰tga (nagasug·a'dᴇm)
biā'lᴇst; ada na-anyā'⁰tga (nagasug·a'dᴇm) mā'xi; ada na
g·ik anyā'⁰tga (nagasug·a'dᴇm) lax-ō'm wadi-g·a'da wālt.

5 Nin!ī' wulwā'lb gwai na-tgi-da' uł dᴇsda ā'⁰tgᴇda n dat n!ᴇx=
n!ū'sda wī-xstā'mxda nt' în-hôi'g·iga sta-ga-lîplī'⁰bᴇm lax-
ha'da dᴇsda spagait-yē'⁰ndaº. Sᴇm'â'g·itga lax-ha'gat' în-
dza'bᴇsga łukta'ēntgat gᴇsga wulwā'lbtgaº. Ada tgi-da'ułt
gᴇsga ā'⁰tgᴇgaº a'sga na-gal-wul-dzô'xtga, a'sga dᴇmt wul
10 dī'-yîltgᴇt gᴇsga nt' în-lu-gā'gans dᴇp n-iā'⁰tga. Ada' dił
nin!ī'⁰sga g·ik t!ᴇpxadū'⁰lda k!abᴇ-tgᴇrᴇ'łgᴇm hanā'naxgaº,
dᴇmt' în-haldā'utga dzᴇ da ła da'ltga. Ada g·ik k·linā'msga
łgu-xbē'⁰sgas dᴇp n-iā'⁰tga, su-wā'dᴇtgᴇł "ts!uwa'n." Adat
wul sᴇmg·id yîkyā'uxłᴇmxgᴇt niā'⁰tga, "A dzᴇ da ła na-
15 nᴇwā'dał dza wul-dū'g·itga, ada sᴇm·dzᴇ ła g·a'bᴇga ga-
gâ'tsᴇm łam dᴇm sᴇm g·ik q!ā'gadᴇt. Ada dᴇm sa-tgu-bā'⁰
yū'⁰bᴇt. Ada dᴇm di-txal-ks-łᴇr dᴇm lᴇbᴇlt-wā'lksᴇm."

Nin!ī'⁰ wul hi-sᴇ-t!ā'tgᴇ wul na-t!ᴇłt!ā'ła pta'xdat G·ispa=
wutwa'da, lax-ha' wula wā'tgᴇtgaº; dił gik lᴇkla'xs ptaxt,
20 G·ispawutwa'da, dił Lax-x-sgī'⁰k, ganł Ģanha'da, ada Lax-
g·ibū'⁰t.

Nī⁰ ła nī'⁰dzᴇ nᴇ-g·a'dᴇsga qal-ts!a'pgᴇ gū na-ga-xstā'⁰d
gᴇsga gi-k!â'⁰łga; ada sᴇmgal hasa'xt gᴇsga dᴇmt nī'⁰sga;
gan-kłᴇ-wā'lxstgᴇt ts!ᴇlā'yᴇrᴇtgaº. Ada sᴇmgal ama-g·ig·a'ts=
25 ga su-ma'xsᴇm y!ū'⁰taga, asga nt' în-lu-q!ā'gans dᴇp n-iā'⁰tga.
Ģan ła k!ᴇ'rᴇltga sa'ga, ada wul haldᴇm-q!ô'łsga na ła
qal-ts!a'pga asga dᴇm k·l!ina-xsa'ntgaº, a dᴇm lᴇbā'lsga
txàlpxdâ'⁰ltga su-ma'xsᴇtga su-dzô'gatgaº. Ada' wult anâ'⁰xt=
gaº. Nin!ī' gan-dzaga-wā'lxsga su-ma'xsᴇt na-su-dzô'gatga
30 asga dᴇm xsa'ntgaº.

Ada' wula sᴇ-wa'ntgᴇt gᴇsga xsa'ntgaº, ada' wult lᴇbā'ltga
łgu-ts!uwā'ng·itga Ligi-yū⁰nga wī-sᴇm-â'gitgaº (dᴇm di-lᴇbā'lt=
gaº). Ada' wult ksᴇ-gā'⁰dga łgu-ts!uwā'ngitga na-łgu-ha-

they saw four houses standing there, — that of the eldest
with the carving of the moon, the next one with the
carving of the stars, the next one with the carving of the
rainbow, and again the next one with the carving of the
Lax-ōm like a man. These houses had come down during
the night, when they had heard in the fog the great noise
like thunder from the sky. The chief in the sky was the
one who had made the houses of his grand-children. They
had come down during the night to their former dwelling-
place to take revenge on those who had destroyed their
grand-parents. And thus also (came) the two little girls
who should cure them in the battle. And their grand-
father had also given them a little box, which was called
"ts!uwa′n;" and their grandfather had strongly advised
them, "When you come to the meeting of the warriors
and your heart gets discouraged, then open it again.
Then the earth will suddenly turn over, and your enemies
will be under it."

This was the beginning of the clan G·ispawutwa′da.
They came from the sky, and the various clans, — the
G·ispawutwa′da and the Eagles and the Ganha′da and the
Wolves.

And the people of the town who had won the victory
in olden times saw them, and wished to see them very
much : therefore they went across on a visit. And the
young men were very kind to those who had destroyed
their grandfathers. So one day the people went across
to the town to gamble with the four newly-arrived young
men. Then they agreed. Therefore the young men who
had just arrived went across to gamble.

When they started to gamble, the youngest one, Ligi-
yū′ᵒn, staked against the great chief. Then the youngest
one took out his little club which his grandfather had

q!alā′gatga⁰, gu na-k·!ina′ms n-iā′⁰tga⁰ as nī′⁰t asga dᴇm ha-
wulā′⁰watga⁰. Ada′ wul ha′usga sᴇm′â′g·it gᴇsga łgu-wâ′mł=
gᴇga, "A′łga dᴇm di-ha-dza′kł k!abᴇ-sᴇsū′⁰sᴇm ya′ts!ᴇsga
nᴇ-wā′n." Ada mmâ′mᴇxtga⁰. Ada nᴇsga′tgᴇt, adat na-
5 halā′g·îxtga⁰. Gan-sᴇm-sa-gā′⁰tga łgu-wâ′młgᴇga na-łgu-ha-
q!alā′gatga asga wult sᴇ-dzâ′xtga sᴇm′â′g·itga⁰. "Yū′⁰ł nᴇ
ya′dzᴇn ada dᴇm dza′gᴇn." Ada sa-ha′usga sᴇm′â′g·itga⁰,
"Wai, t!î⁰n." Ada′ wula ya′dzᴇtga łgu-wâ′młgᴇga n-t!ᴇm-
gā′ustga⁰. Ada ksᴇ-kłᴇ′lsga na-wun-gā′usgᴇ wī-sᴇm′â′g·itga⁰.
10 Ada dza′ktga⁰.

Ada′ wul gik ha′ts!ᴇksᴇm wul-dō′ug·itgᴇtga⁰. Ada lᴇbᴇlt-
wā′ltga txa-k!ᴇ′rᴇltga na-qal-ts!a′psga k!abᴇ-txalpxdâ′⁰ltga
su-ma′xsᴇm y!ū′⁰ta, dił t!ᴇpxadâ′⁰ldᴇ hanā′nax at' în-gwul-
hahaldā′u nᴇ-ga-łᴇmkdī′⁰tga⁰. Nī ła la-ma′xsgᴇsga ga-gâ′⁰da
15 txalpxdâ′⁰ldᴇ y!ū′⁰ta, ada′ wult gā′⁰sga łgu-xbī′⁰stga, ada′
wul q!ā′gatga⁰. Ada sa-tgu-bā′⁰ yū′⁰bᴇt. Ada′ lu-q!ā′gasga
na-lᴇbᴇlt-wā′ltga⁰. Ada xstā′⁰tgᴇsga wī-txal-qal-ts!a′pga⁰.

Ada′ wult k!uł-q!a-dā′ułt asga txan!ī′ wul-dzᴇxdzô′gat
asga dᴇmt dzabᴇ ptā⁰xt asga mᴇła-k!ᴇ′rᴇlda qal-ts!a′pga.
20 Amet la-hē′⁰ldᴇ na-g·a′dᴇsga k!ᴇ′rᴇltga wul-dzô′xtga⁰, ada′
g·ikt wul-dō′ug·itgᴇtga⁰. Ada g·ik g·is-gâ′⁰sga k!ᴇ′rᴇltga wul-
dzô′xtga⁰. Ada g·ikt bā′⁰l dᴇmt sa-na-ptā′⁰xtga⁰. Gan amet
anâ′⁰xtga, wul lu-bā′⁰tga⁰. Ada a′łga g·ik wul-dō′ug·itgatga⁰.

Ada′ wul wagait-q!a-dā′ult gᴇsga G·îd-ganē′itsga, dił
25 txan!ī′ ndat da wul lu-yîlya′ltgᴇtga⁰. Ada gik wul q!a-
dā′ułt gᴇsga uks-dᴇdâ′⁰t at gap-sᴇm-mᴇlmâ′lk!ᴇn dᴇm sᴇ-
na-ptā′⁰xt gᴇsga txan!ī′sga qal-ts!ᴇpts!a′bᴇm Ts!ᴇm-siā′nga⁰.
Nin!ī′s dᴇp gwai′t' în-sgᴇ′rᴇsga [1] txa′lpxatga wul-na-t!ᴇłt!a′ła
ptā′⁰xtga⁰. Ks-qâ′ga G·ispawutwa′da, ada′ ła sᴇm-hôi′g·i=
30 gadat dᴇm sagait-k!ᴇ′rᴇlsga dᴇm wul na-t!a′łga: ôl, nā⁰xł,
g·a′mgᴇm ā⁰tk, biā′lᴇst, mā′xē, ada g·ik hē′ldᴇ na awā′⁰tga⁰.
Na-aniā′⁰tga⁰ Lax-x-sgī′⁰gᴇt, ada ła g·ik hôi′g·igadᴇt dᴇm
sagait-k!ᴇ′rᴇlsga wul-na-t!ā′łga⁰: x-sgī′⁰k, sts!âl, txa′u, ada

---

[1] Duncan prefers în-sᴇ-t!a′sga.

given to him when they had come down. Then the chief said to the boy, "You cannot even kill little birds with what you have;" and then he smiled and he made fun of him and laughed at him. Therefore the boy took his little club, because the chief had made him ashamed. "Suppose I should hit you, you would be dead!" and the chief said at once, "Go ahead!" Then the boy struck him over the head, and the brains of the great chief dropped out, and he was dead.

Then they fought again. The whole town fought together against the four youths; and the two women were the ones who at once cured their brothers; and when the four men lost courage, they took the little box and opened it, and suddenly the earth turned over, and their enemies were lost. Thus they gained the victory over the great town.

Then they went about among all the villages to make the clans in every village. If the people of a village refused, they made war again. Then they went from one village to another, and they tried again to make the clans among them. When they agreed, they went to them. Then they did not fight.

Then they went to the Tlingit everywhere and came back. Then they went southward along the coast to force all the villages of the Tsimshian to make the clans. Thus began the four clans: first the G·ispawutwa′da, then they are together like one company, — Bear, Killer-Whale, Moon, Star, Rainbow, and many others; and next there are the Eagles, and they are also like one company, —

g·ik na-gā-ts!a′utga⁰. Qā⁰q, dił qanä′u, dił t!ē′⁰bɛn, dił
gamā′tsga, ada g·ik na-ga-ts!ā′utga di-dza′baxsga Ganha′=
daga⁰. G·ibū′⁰, dił gasgâ′⁰s, dił g·ik na-ga-ts!a′utga di-
dza′baxsga Lax-g·ibū′⁰ga⁰.

5   Nin!ī′sga su-ma′xsɛm y!ū′⁰ta gwait′ în-sɛm-wulā′i wul-
dō′ugit at g·it wā′ltga txan!ī′ wul-dzɛxdzô′gat. Ada q!ayîm
qa-xstā′⁰tgɛsga txan!ī′ ndá′ga. Na gant sagait-anâ′⁰xsga dɛm
na-ptā′⁰xtga⁰. Ada dɛm lɛp dɛdâ′ n dɛm ga-dza′pxsga mɛła-
k!ɛ′rɛldɛ ptā′⁰xtga⁰. Ada′ ła qa′udisga n′t dzɛpdza′psga
10 na-ga-dza′pxtga⁰ a txā′lpxada wul-na-t!ałt!a′łtga⁰. Ada lɛp-
dadâ′⁰sga nɛ-ga-ayā′wuxsga nɛ-lɛp-wulwulā′isgɛtga⁰. Ada′
a′łga dɛm dit-na′ksgɛł n-di-lɛp-wula′isgɛtga⁰, a gap-txan!ī′ [1]
wul lɛks-g·ig·a′da dɛm ga-dɛldū′⁰la gɛsga spagait-wul-dzɛx=
dzô′gasga lɛks-dzɛxdzô′gatga⁰. Ada txan!ī′ dîldū′⁰lsɛm
15 gâ′⁰ga lu-wā′lt gɛsga ts!ɛm-a′ksga, dił wā′lt gɛsga spagait-
ganga′nga, dił lipā′igɛtga, ada sɛ-nla′it!ɛksɛt a ptā⁰xt a gîł-
ga′ikt, ada gił-ô′nt a nɛ-lɛp-dza′pxtga⁰. Lîgi-nɛ-wā′sga
gan-n-lā′idum ptā′⁰xtga. Gant wulā′ida lɛks-ts!a′bɛtga⁰
sɛmgal ha-dzɛxdzâ′gat dzɛ da lɛp-na′ksgɛsga n-lɛp-ptā′⁰xtga⁰.
20 Wai, nī⁰ ła ga′udisgɛt k!ina′msga ptā⁰xt gɛsga txan!ī′ qal-
ts!apts!a′pga⁰.

    Ada′ g·ik wul wi-lē′⁰ksɛm yā′⁰ktga⁰. Ada′ ła ga′uditga⁰,
ada′ wul ha′ts!ɛksɛm g·ik g·it wā′ltgɛtga⁰. Adat ha′ts!ɛksɛm
lu-q!ā′gansga n-lɛbɛlt-wā′ltgatga⁰. Ada′ wul ła gap-mâ′lks
25 n-iā′⁰tga lax-ha′ga, dat wul ha′ts!ɛksɛm g·ik man-dô′xt gɛsga
awa′⁰tga⁰ asga ła qa′udisga sɛ-nɛ-ptā′⁰gasga g·at a txan!ī′
wul-dzaxdzô′gat ā na-n!ɛ′rɛm. Nin!ī′ gan-sɛmg·id dâ′îxsga
wulalā′m wulwulā′isgɛm, a wul sɛm′â′g·idɛm lax-ha′t′ în-
k·!îla′m dɛda k!am. Ada ła ga′udi dɛp hô′ig·igan a dɛp
30 dɛm wa-p!ɛlô′ wulalā′m a wul lɛbā′⁰sɛm dɛm łū′⁰ntisga
sɛm′â′g·idga a g·ad. Nin!ī′ gan sɛmgalt łɛ′rdɛrda łā
g·ig·a′dga⁰.

    Ada g·ik sɛmgal huk-ga-lī′⁰mitga⁰, lɛp-dadâ′ lī′⁰mîxt

---

[1] Duncan prefers, instead of "a gap-txan!ī′," "ts!u txan!ī′ dɛ dɛm."

Eagle, Beaver, Halibut, and also others. Raven and Frog and Sea-Lion and Starfish and others are the crests of the Ganha'da; Wolf and Crane and others are the crests of the Wolves.

These young men were expert warriors, and fought in all the villages, and they won victories almost everywhere. Therefore they consented together to form the clans, and therefore every clan has its own crests, and all the towns have their crests in the four companies, and they have the customs regarding their relationships. They must not marry among their own relatives, although their languages are different in different villages. And they made all the living beings that are in the water, and in the woods, and that fly, signs of the clans, as tattooing on the chest and on the hand, to be their own crests. The name is also a sign of the clan. Therefore the other tribes know that it is very shameful when they marry in their own clan. Then they finished giving clans to all the tribes.

Then they made a great potlatch. After it was finished, they had still another war. Again they vanquished their enemies. Then their grandfather in heaven became uneasy, and took them up again to himself after they had finished making the clans in all the villages on our side. Therefore the law of relationship is very sacred, because the chief in heaven has given it to us; and if we stop acting accordingly and if we break the law, we are afraid that the chief will be angry with mankind. Therefore the former people observed the law rigidly.

And there are also expert singers. They have their

gɛsga da xstā´⁰tgɛsga wul-dū´⁰gˆîdga a łat wulā´isga k!a-
ġatgiˆat gɛsga txan!ī´ na-sɛla-na-nɛ-wā´datga⁰. Ada gˑik
lɛp-dâ´ lī⁰mk ts!ɛm-xsâ´tga⁰; ada gˑik lī⁰mk yîkyā´⁰kt, ada
lī⁰mk huk-wigˑaˆtgɛt ā nɛ-sī´⁰p!ɛnsgatga⁰. Ada lī⁰mk â´i
5 gɛsga da dza´ga gˑaˆtga⁰. Ada gˑik dâ´ lī´⁰mit gɛsga ła
sgɛr dza´k!wɛsgɛt gu huk-ligi-wā´ltgɛtga⁰; ada nnār ła
wul ksɛ-laxla´xsga k!abɛ-wâ´młgɛga⁰. Ada gˑik lɛp-dâ´
lī⁰mk la-hā´ldga⁰; ada gˑik lɛp-dâ´ lī⁰mk halai´dga⁰; ada
gˑik lɛp-dâ´ lī⁰mk ga-la´qt adat p!ālsga sɛl-ptā´⁰xtga⁰; ada
10 gˑik dâ´ lī⁰mk qam-mī´⁰lksga su-ma´xsɛm gˑaˆtga⁰, dił da
ūm lā´rtga⁰, ganł gˑap-txˑan!ī´ gâ´⁰. Ksɛ-na-ga´nda lī⁰mi
yā´⁰dɛtga, gˑam-lîgi-gū´⁰p!ɛl, lîgi-k!ulē´ a´lgˑiga wut!a-wī-
na´gɛm lī´⁰miga⁰.

Ada gan dī nâ´⁰łdɛt, hô´igˑigada wut!a-xbī´⁰sɛt. Ada
15 an´ô´ndɛt ha-t!ū´⁰sa nâ´⁰łga⁰. Ada k!â´la huk-lī´⁰midɛt'
în-dɛryā´gwa na-gan-lī´⁰miga⁰. Ada ligi-ndat wula sū´⁰da
huk-lī´⁰mida nɛ-q!a´⁰t, nin!ī´ wulalā´sga lī´⁰mitga⁰. A´da
a´mksa hanā´nga sɛm na-wul hôiˆam lī´⁰mîtga⁰; a´łga sɛmt
hô´ił y!ū´⁰ta, a´mksa ts!ɛm-xsâ´⁰t dił ła ga´udi wul-dū´⁰gˑit=
20 gɛtga⁰. Ts!a-wā´lb dī-wul-lī´⁰mi hanā´naga⁰, ada al kˑa´ł=
gada y!ū´⁰ta. A´mksa da wi-lē´⁰ksɛm hala´ida sɛm'â´gˑitga⁰,
adat sɛ-lax-wā´⁰sɛtga nɛ-ts!a´pt ā na-man-stū´⁰p!ɛl wut!a-
wā´lbtga⁰. Ada txan!ī´⁰ nɛ-ksɛm-ts!a´psga sɛm'â´gˑitga
k!ɛ´rɛlda qal-ts!a´ptga⁰, ada a´ma xpa-huk-wa´nt gɛ´sga
25 lax-wā´⁰sɛtga. Adat hô´igˑiga wul xpa´ga gâ´⁰bɛ wul ła
łā´ntgɛdɛt ā lax-wā´⁰sɛtga, gˑîdzɛ lu-da´bɛda ā⁰tk a´sga
lī´⁰mît gɛsga wagait wul sā-ba´ txan!ī´ nɛxnô´xsɛsgɛ sɛm'=
â´gˑitga⁰.

Lɛp-dɛdâ´ lī´⁰mi mɛła-k!ɛ´rɛlda ptā´⁰xtga⁰. A´łga dit hi-
30 ā´⁰da na lī´⁰misga lɛks-ptā´⁰xt; amī wālt, ada gik da´ltga⁰.
Ada gˑik wul-dū´⁰gˆîtgɛtga⁰, dîł lɛks-ptā´⁰xdɛt' în-yā´⁰dɛ na-
lī´⁰mitga. Amī a´łga wul-dū´⁰gˆîtgɛt, ada am na-ma´xłɛ-
ya´ts!ɛt at ga-lī´⁰mksɛsga na aā´m wā´ltga⁰, a´sga dɛmt
wula sɛlɛm-da-a´xłga na-lī´⁰mitga⁰.

own songs for victory in battle when they know the victors of all of those who met in battle; and they have certain songs for canoes, and songs for the potlatch, and songs of longing for friends; and they have mourning songs for the dead; and they have songs after the hunter has killed an animal, and lullabies for new-born children; and they have songs for gambling, and they have songs for dances, and they have songs for taking a name, and for ridiculing clan fellows; and they have songs for young people playing, and songs for trout-fishing and for everything. The songs have tunes only, and even long songs contain only two or three words.

And they have wooden drums like large boxes, and they beat the drum with the hand. One expert singer leads the song; and however the song-leader swings his rod, the singers follow. And only women are useful in songs; they do not use men much, only in the canoe and at the end of wars. In the house the women sing, and outside the men. Only when there is a great chief's dance, they make a platform in the rear of a large house. Then all the women of the town of the chief sit in rows on the platform, and move like crests of waves on the platform, and sing almost the whole length of the night, until all the mysteries of the chief are at an end.

And every clan has its own songs. Another clan does not use their songs. If they do so, they fight again, and there are battles again, with the foreign clan which uses their songs. If they do not fight, they scatter their wealth to get back their song.

Diɬ amit g·ik hô'ida k!ɛ'rɛlda ptā'ºxda na-dza'pxtgaº, ada
g·ik wul-dū'ºg·îtgɛt, diɬ nin!ĭ' na-maxɬɛ-ya'ts!ɛt a dɛmt wula
sɛlɛm-da-a'xɬga na-dza'pxtgaº. Ada dî'ɬ dat e'ºtgada lɛks-
ptā'ºxda na-wā'ºtgaº. Lɛp-dadâ' nɛ-huwā'º mɛɬa-k!ɛ'rɛlda
5 ptā'ºxt. Ɬgu'ksɛn lɛks-ptā'ºxt dɛ dɛmt hô'i nɛ-wā'º wul=
wulā'isgu. A'ɬga dɛm dit ē'ºtgɛtga kɬgɛ'riu na-huwā'º na-
wulwulā'îsgūgaº; na-wā'º n-di-wulwulā'isgɛs nâ'ºt, nin!ĭ' di
huwā'ºtgaº.
    Ada g·ik k!ɛ'rɛlda gâ'º. K!ulĭ' na-huwā'ºsga k!â'lda g·at
10 gɛsga sga-na'ga man-iā'ºtgaº. Nin!ĭ' n-di-lɛp-wulalâ'ºtgaº.
Hī-ksɛ-laxla'ga k!abɛ-tgɛ'rɛɬkgɛgaº, dzɛ da k!abɛ-tgɛ'rɛɬgɛm
y!ū'ºta, adat su-wā'ºdɛtgɛs G·inā's, amī' dzɛ k!abɛ-hanā'ºx,
adat Ģa'ºwus. Adat na-wilā'ºsgɛsga y!ū'ºtat' în-k·lîna'm
k!abɛ-tgɛ'rɛɬk a na-huwā'ºsga wulā'îsgɛs nâ'ºtga.
15   Ada ɬa su-p!a'stgaº, adat g·ik ē'ºtga g·ik k!ɛ'rɛldɛ wā'ºtgaº.
Ada ɬa g·ap-wi-lē'ºkstgaº, adat wul g·ik lɛp-ē'ºtga g·ik wī-
lē'ºksɛm wā'ºtga. Ts!ɛm-wā'lb yā'ºkgɛt t wul ē'ºtga txan!ĭ'
huwā'ºt ā na-qâ'ga dɛm ts!a-aam-wā'lt, ada wult ë'ºtga
nu-wā'º g·at.
20   Nin!ĭ' gana wulalâ'ºtgaº gu'ga gugulx-yā'ºt-sɛn aɬ waģait-
wul-ksɛ-wā'ºtgɛsga wul hī-sɛ-t!ā'ºt gɛsga waģait-na-qâ'ga
dɛm g·ī'ºtgɛsga a'ksgaº, da wul waģait g·a'ºwun.
    Kstɛmâ'sa qal-ts!ɛpts!a'p, ada lɛp-wa'nsga ga-miā'ntgaº.
K!ɛ'rɛlda wul aks-iā'º g·a'tda habā'ºlda k!â'ºlda sɛm'â'g·îtgaº.
25 Nin!ĭ' qal-ts!ɛpts!a'bɛdu gwa'º¹: G·îspaxlâ'ºts, G·it!andâ', G·i=
nax'ang·ī'ºk, G·it-lā'n, G·idzaxɬā'ºɬ, G·it-dzī'º s, G·it-wulg·a'ºts,
G·iludzā'r, G·inadâ'îxs. Nin!ĭ' kstɛmâ'sa qal-ts!ɛptsa'bɛ gwaº.
    Ģ'am-ksa-txā'lpxa ptā'ºxda sagait-wulwulā'isgɛtgaº. Lu-
ksɛ'rɛɬgɛm qal-ts!a'ba Ts!ɛm-sia'n t!ā'ºt gɛsga Mɛxɬa-qxā'ɬa.
30 Nin!ĭ' wul dzô'xt gɛsga gâ'msɛmgaº; a di ɬa sū'ºntgaº, adat
g·ik ha'bɛ wul lū'ºdisgɛtgaº. Ɬa gâ'yîm, adat g·ik ha'bɛ
K-lū'sɛms.
    Ada txan!ĭ' tgu-dzaxdzô'gat a tgŭdū'ºn wī-qal-ts!a'bɛm

¹ Tate writes, Nin!ĭ' qal-ts!a'ba sagait-k!ɛ'rɛl.

And if one clan uses their crest, they fight, or then also they scatter their goods to get back their crest; and also when a foreign clan uses their name. Each clan has its names. A foreign clan cannot use the names of another family. My [2] child is not named from the names of my relatives. Its name is (that of) one of the relatives of its mother, and so are the other names.

And another thing: every person has three names until he grows up. That is their own custom. When a child is born, if it is a boy, it is named G·inā's; if it is a girl, it is called Ga'⁰wus; and a relative of a man gives the child the name of a relative of its mother.

And when it grows up, it is named with another name; and when it is really full-grown, then it names itself with a great name. They make a potlatch in the house when they take the names; and first they give away cloth, and then the person takes his name.

This custom has come down from generation to generation since the world began, before the Deluge, and comes down until now.

There are nine tribes, and each has its master. When a people increases, a chief takes charge of it. These are the tribes: G·îspaxlâ'⁰ts, G·ît!andâ', G·inax'ang·ī'⁰k, G·it-lā'n, G·idzaxłā'⁰ł, G·it-dzī'⁰s, G·it-wulg·a'⁰ts, G·iludzā'r, G·inadâ'îxs. These are the nine towns.

And there are only four clans, and they are all relatives. In the middle is the Tsimshian town Metlakahtla. There they live in winter; and when it is summer, they go to their hunting-grounds. In spring they go to Nass River.

And all the villages around the Tsimshian towns some-

---

2 It will be remembered that this text was written by a man.

Ts!ᴇmsia′nga⁰ qā′xpᴇ sagait-qa′udi, G·it-xā′ɫa, G·it-q!ā′⁰ta,
G·it-ts!ᴇlā′sᴇr, Nîsqa′⁰, G·it-ksa′n. Ada G·idᴇsdzū′ xbī⁰-
Ts!ᴇm-sia′n, ada g·ik xbī⁰-Wik·!ē′na. Ada txan!ī′ qal-
ts!ᴇpts!a′b gwa⁰ g·idzᴇ sagait k!ᴇ′rᴇl na-al'a′lg·îxdᴇt, ada
5 g·ik qal-ts!ᴇpts!a′bᴇt' în-dax-yā′⁰gwa wulalâ′⁰ gwa⁰.

   Nin!ī′ gwai wul-sa-ba′⁰ ada′ogam Ģauō′ diɫ na-xbī′⁰-wula=
lâ′⁰m Ts!ᴇmsia′n.

times meet, — G·it-xā′ɫa, G·it-q!ā′⁰ta, G·it-ts!ɛlā′sɛr, Nîsqa′⁰, G·it-ksa′n. The G·idɛsdzū are half Tsimshian, half Wik·!ē′na; and all these towns have nearly the same language; and also these towns have these customs.

This is the end of the story of Ģauō′ and part of the customs of the Tsimshian.

4. Adā′ugam a′uta ada sts!âl.

Asī l!ī-lu-tgu-yā′⁰sga a′uta ā nɛ-dzô′ga wi-lē′⁰ksɛm t!ā′⁰t
a k!ɛ′rɛlga sa′ga⁰, ada al di-k!uł-lu-tgu-łâ′⁰ wi-sts!â′⁰l ā
wi-ts!ɛm-t!ā′⁰t ā łgusgɛ′rɛtga⁰. Adat ya′dza n-wī-waxłt ā
lax-a′ksɛt. Ada g·ik sɛwâ′xsgɛt a sga-lu-ā′msga gâ′⁰dga⁰.

5 Da uks-hë′⁰tga a′uta ā nɛ-dzô′ga a′ksɛt, at nī⁰ wul-
huwā′l lɛp-łgusgɛ′rɛsga sts!â′l da lax-a′ksɛt. Da sa-wī-
am-ha′usga a′uta gɛsga sts!â′lga⁰, "Wai, nɛ-sī′⁰p!ɛnsgī,
qal a g·ē′⁰t a wul dɛm k!a-a′lg·igau da k!wan." Adat nī′⁰=
dzɛtga sts!â′lgɛt nī′⁰tga⁰. Ada wul hagul-dzagam-ha′dɛkst

10 gɛsga awa′⁰tga⁰.

Wai, da′ wula ha′usga a′uta gɛs nī′⁰tga⁰: "Dɛm gun-
nī′⁰ts!ɛnu a k!wan n-dī-lɛp-na-bɛba′gau a gwī′t." Ninl!ī′
gan wul'am-yā′⁰sga sts!â′lga⁰. Adat lu-yā′⁰kɛsga txalā′nsga
a′utaga⁰. Da łat wā′⁰dɛt, ła bax-a′xłgɛt ā nɛ-miyā′n wī-

15 sa′mɛnga⁰.

Ada ha′usga a′uta gɛsga sts!â′lga, "Dzɛ da bā′⁰ldɛn
n-di-bɛbaxgâ′⁰dut, damxł; sɛmgal ts!ɛmā′⁰tk, ada sɛmgal
amgâ′⁰g·însgɛt. K!a-ā′m a txa-n!ī gâ′⁰ wā′ldi ā haldi-dzô′=
gatga⁰. Ām mɛ dɛm dī-bā′⁰ltga, dāmxł dɛm gan-ā′mɛnt."

20 Ada y!agai-sɛm-bā′⁰sɛ sts!â′lga⁰. Ada ksa-hë′⁰tgɛt-ga⁰.
Adat man-nī′⁰ nɛ-ts!uwā′nsga wī-ga′nga⁰.

Ada ha′utga⁰, "A′yîn, hawa′łga dzɛ di-wā′lud." Y!agai-
txal-iā′⁰t yā′mxda a′utaga⁰. "A′łga di-gâ′⁰ł dɛm wān.
A′łga di-t!â′⁰xłgɛtga. K!a-ā′m gɛsga lax-a′ksga⁰. Wai,

25 dɛm nī′⁰dzɛn da k!â′i. N!ɛ′ryu dɛm ks-gâ′⁰gat," da-ya′ga
a′utaga⁰. Ada′ wul man-ła′⁰g·axsgat gɛsga wī-ga′nga⁰.
Ada ła man-a′xłgɛt gɛsga nɛ-ts!uwa′nsga wī-na′gɛm ga′ntga⁰,

4. Story of Porcupine and Beaver.

One day when Porcupine went about at the edge of a large lake, Great-Beaver was swimming about in the great lake, being happy. He struck the water with his big tail, dived, and was happy.

Then Porcupine was standing at the edge of the water, and saw how happy Beaver was on the water. Then Porcupine shouted to Bear, "O friend! come ashore, that I may speak to you for a while!" Then Beaver looked at him and swam slowly towards him.

Then Porcupine spoke to him: "I will show you my playground over there." Therefore Beaver went ashore, and followed Porcupine. When they got there, they arrived at the foot of a great spruce-tree.

Then Porcupine said to Beaver, "If you, on your part, try my playground, friend, (you will find it) very sweet and a good pastime. It is better than anything in the world. Try it, too, friend! You will find it good." But Beaver was very much afraid. He stood away from it, and looked up to the top of the great tree.

Then he said, "No, I never did this;" but Porcupine increased the bait. "Nothing will happen to you. It is not difficult. It is better than on the water. Look at me! I will go first." Thus said Porcupine. Then he climbed the great tree. When he came to the top of the great

ada lEp-g·ilEks-tgī-ô′igEtga⁰, ada tgi-g·a′⁰k!Elt gEsga nE-ga-
ts!uwā′nsga an′anē′istga⁰; ā asī dE-tgi-yā′⁰kt gEsga nE-ga-
ts!uwā′nsga an′anē′istga da ha′utga⁰, "Nta-bElā′x, nta-bElā′x."
Ada wul sa-ô′kst gEsga lax-yū′⁰pga⁰. Ada wul sa-haldEm-
5 bā′⁰tga⁰; a′łga dī-sga′yîksgEtga⁰.

Ada wul ha′ut gEsga sts!â′⁰lga⁰, "Wa, nī′⁰dzEnē, dāmxł?
A′łga di-gâ′⁰t; a′łga di-t!â′⁰xłgEt. Wai, di-bā′⁰ł," da-ya′ga
a′utaga⁰. "N dEm man-gā′⁰dEn." Nin!ī′ da wult anâ′xtga
sts!â′lga⁰. "Wai," da-ya′ga a′utaga⁰, "dax-iā′⁰gwa t!Em-
10 lā′niyut. N dEm man-wa′lînt." Ada wul wā′lsga sts!â′lga⁰;
sEm-xłEm-da′mt gEsga t!Em-lā′nisga sts!â′lga⁰. Adat man-
dī-yā′⁰t gEsga lax-ga′nga⁰. Nin!ī′ ła man-a′xłgEt gEsga
nE-sEm-ts!uwā′nsga wī-na′gEm ga′nga⁰.

Adat wul t!ā′⁰dEtga a′utaga sts!â′l gEsga q!â′⁰tsgantga
15 anī′⁰sgEsga n-ts!uwā′nsga ga′nga⁰. Wai, ła sEm-bā′⁰sga
sts!â′lga a wul a′łga dīt wulā′ił dEm dax-yā′⁰guł anī′⁰stga⁰.
A′mksa a′utat' în-wulā′isga wulawā′ltga, a wul nEknô′⁰nksga
na-ga-ła′xstga⁰.

"Wai," da-ya′ga a′utaga⁰. "SEm-g·id dax-yā′⁰gwa anī′⁰sEt,
20 damxł; dEm al tgi-ks-gâ′ganu." Ada wul wā′lsga sts!â′lga⁰.
Adat sa-gal-â′tga a′utaga n-ts!uwā′nsga ga′nga⁰. Ada wul
tgi-g·a′k!EltgEtga⁰. Ada ła nin!ī′ a′lg·îxt n ła ha′utga⁰,
"Nta-bEla′x." Ada wul sa-ô′kst gEsga lax-yū′⁰pga⁰. Ada
wul sa-haldEm-bā′⁰tga. Ada wul ts!Enł-yā′⁰tga a dEmt
25 wula nī′⁰sga sts!âl dzE ła tgi-gô′it!Ekstga⁰.

Wai, ła sEm-sū′⁰lk!EnsgEsga sts!âl, a a′sīt dax-yā′⁰gwa
nE-anī′⁰sta lax-ga′nga⁰; da al k!uł-tgu-bā′⁰sga a′uta gEsga
nE-miyā′nsga ga′nga⁰. Adat man-nī′⁰sga na-sī′⁰p!EnsgEtga⁰.
Wai, nin!ī′sgE gan-ha′usgE sts!â′lga⁰: "SEmgal bā′⁰sEnut
30 ô′p dzE dza′gi." — "Ā, a′yînt, damxł, a′łgE dEm di-wā′n.
A′łgE dEm di-sga′iksgEn; ama-qam-mī′⁰lgEt. Nī′ ła k!â′i,
a′łga dī-ha-dza′gi ts!u nī′yE da tgi-ô′ksut, da gap-a′łga dī-
sga′iksgī; ha-t!ī⁰n bā′⁰lł." — "A′yîn łgu′ksanut," da-ya′ga
sts!â′lga⁰. "Ada al gap-nda dE′m wula tgi-a′xłgEn, dzE da

tree, he threw himself down; rolling down along the tips of the branches, he said, "Vessel of moss, vessel of moss!" Then he struck the ground, and he arose unhurt.

Then he said to Beaver, "Did you see me, friend? That is not difficult. You try it too!" Thus said Porcupine. "I will take you up." Then Beaver agreed. "Oh," said Porcupine, "hold fast to my neck! I will carry you up." Then Beaver did so. Beaver held firmly around his neck. Then he went up the tree with him. Thus they arrived on top of the tall tree.

Then Porcupine put Beaver down on a branch on top of the tree. Then Beaver was afraid, because he did not know how to hold on to the tree. Only Porcupine is the one who knows how to do it, for his claws are long.

"Go on!" said Porcupine. "Hold on to the branch firmly, friend! I'll go down first." Then Beaver did so. Then Porcupine let go of the top of the tree, and he rolled down. Then he said the following: "Vessel of moss!" He struck the ground and arose. Then he went a little distance away and looked at Beaver (to see) if he was coming down.

Then Beaver was dismayed while he was holding on to the branch of the tree, and Porcupine was running about at the foot of the tree. He looked up to his friend, and this is what Beaver said: "I am much afraid that I may die." — "Oh, no! friend, nothing will happen to you. You are not in danger. It is only good play. Look at me! I am not dead. Although I fell down, I am not hurt. Go on! Try it!" — "I cannot do it," said Beaver. "When you really come down, and when you reach the

ɬa dɛ tgi-yā″gun, ada dzɛ wul hau'un 'lax-lâ″b, lax-lâ″b.'
Ada dɛm l!ī-ô′ksɛn da lax-bɛla′gad."

Adat wul sa-gal-â′dɛ wī-sts!â′lga anī″stga⁰. Ada ɬa dɛt
tgi-yā″kt, ada wul ayawā′tga⁰ "lâ⁰b, lâ⁰b." Ada sa-ô′kst
5 gɛsga lax-yū″ptga⁰. Ada wī-sgɛ′rɛtga⁰. Wai, ɬat nɛsga′t=
gatga a′utagɛs nī″tga⁰. "Banɬ gâ″dɛn, wī-sts!â′l; banɬ
gâ″dɛn." Adat wul [1] ktā′xsɛtgɛ a′uta gɛsgɛt gâ′sga [2]
n-ts!a′ptga⁰. Da al sgɛ′rɛsga wī-sts!â′l gɛsga nɛ-miyā′nsga
ga′nga⁰, ā dza′ktga⁰.

10   Ā′msga na′ktga⁰, da g·ik ksɛ-nā″ɬgɛga sts!â′lga⁰. Ada
wu′lt gâ″ awā′ nɛ-wā′lbɛm ts!ɛm-a′kst ā da sɛm-pɬa′ksgɛt-ga⁰.
Ada naga sgɛ′rɛt gɛsga sī″pgɛt gɛsga n-ts!ɛm-wā′lbtga
gu hë″tgɛt gɛsga na-sɛ′rɛlga t!āhga⁰, a wul hasa′ga sts!â′l
da dɛm lu-t!ā⁰t gɛsga ts!ɛm-a′ksga⁰. Ɬa na′ksga sī″pgɛtga
15 da g·ī′dzɛ mâ′tgɛtga⁰. Txa-n!ī′ sat da g·ik txal-iä′ a′mtga⁰.
Wai, ɬa sɛm-mâ′tgɛtga⁰.

Ha-l!i-gâ″tsgɛ a′utaga dzɛ ɬa al dza′ksga sts!â′lga⁰. Ni
hi-yā′gwu lu-tgu-ɬâ′sga sts!â′lda xspa′u-wā′ɬgɛt (?) ā lax-
a′ksɛt. Ġakstahnā′, a′uta uks-hë″tgɛt gɛsga lāx-mɛɬī′tgɛm
20 k·â″xt at uks-nī″sga wul lu-tgu-ɬâ′sga sts!â′lga⁰. Da sa-
wī-am-ha′usga ā′utaga⁰, "N!ɛ′rɛnī, damxɬ, mɛ dadō″lsɛnī⁰?"
da-ya′ga a′utaga⁰. "Gō″ɬ k!u-wālt," da-ya′ga sts!â′lga,
"ɬā′ wula dɛdō″lsut."

Wai, nin!ī′ ada wula wul'am-yā″sga sts!â′lga at gâ⁰ wul
25 uks-hë′tgɛsga a′uta gu uks-t!ā″t gɛsga g·il-hau′li. "Wai,
damxɬ, ām sɛnɬ mɛ k!a-dī-ba′ga n-dī-na-bɛba′gau a gwī″t."
— "A′yîn a′ɬga dī-hasa′gai, a wul a′ɬga dī-huk-ha′dɛksī.
Nin!ī′ gan-bā″sut ā n dɛm bā″lɬ ôp dzɛ dza′gi." — "O,
a′yîn," da-ya′ga sts!â′lga⁰, "a′ɬgɛ dɛm di-wā′n, k!a-t!â′xɬga
30 n-di-na-q!am-mī″lgɛn, ada al sɛmgal ā′mt ga k!â′i. Dɛm
y!agai-gan-sa′ksgɛn dzɛ hī-lu-ma′ksgɛn ā ts!ɛm-a′ksɛt a da
dɛm sɛm-sa′ksga txamâ′ɛn. N dɛm al wa′lint ā lax-ha=
k!â′yut, dzɛ da bā″sɛn," da-ya′ga sts!â′lga⁰.

---

[1] *Or* Da wulat.   [2] *Or* gâ.

ground, say, 'On the stone, on the stone!' Then you will strike on moss."

Then Great-Beaver let go of the branch; and while he was coming down, he shouted, "Stone, stone!" Then he struck the ground, and the great one lay there. Then Porcupine made fun of him. "Your belly is knocked out, Great-Beaver! your belly is knocked out!" Then Porcupine left him and went to his town; but Great-Beaver was lying at the foot of the tree, being dead.

After some time, Beaver began to breathe again. Then he went to his house in the water, feeling much pain. For a long time he lay sick in his house, which was in the middle of the lake, for Beaver likes to be in the water. After he had been sick for some time, he was almost well. Every day he got better. Then he was quite well again.

Porcupine thought that Beaver was dead. Beaver began to swim about on the water, and struck his tail on the water. Behold! Porcupine stood on the green grass near the shore, and looked out to where Beaver was swimming about. Then Porcupine shouted, "Is that you, friend? Are you alive?" Thus spoke Porcupine. "Certainly," said Beaver, "I am always alive."

Then Beaver went ashore to where Porcupine was standing on the shore, who was near the water [inland]. "O friend! suppose you taste for a while my playground over there." — "I do not wish to do it, because I do not know how to swim. Therefore I am afraid to try it, lest I die." — "Oh, no!" said Beaver, "nothing will happen to you. Your play is harder, but this is very good for me. You will be very clean when you stand in the water. Your body will be very clean. I will carry you on my back if you are afraid." Thus said Beaver.

Nin!ī′ gan-gun-yā′⁰sga a′ut gᴇsga awā′tga⁰. Ada ha′usga
sts!â′la, "Xłᴇm-da′m t!ᴇm-lā′niyut. Ada mᴇ txal-gwā′⁰n
ts!a′gandᴇ ts!ᴇm-t!ī′yut ā dᴇm wul wa-ts!ᴇlᴇm-a′xłga a′ksᴇt
ā ts!ᴇm-ts!a′gan," da-ya′ga sts!â′l gᴇsga a′utaga⁰. "Ami
5 dzᴇ ła mᴇ-g·a′lksᴇ dzᴇ dᴇm lu-da′kłxangan, dam dᴇm wul
gapga′⁰p!ᴇl hak!â′⁰yut, n da dᴇm wulwulā′it; ada dᴇm wul
g·a′bᴇnut. Wai, wa, ła dᴇm k·!a′nut, xłᴇm-da′m t!ᴇm-la′niut."
Ada wul lu-tgu-łâ′⁰sga wī-sts!â′l gᴇsga wī-ts!ᴇm-t!ā′⁰hga⁰,
a l!ī-t!ā′⁰sga a′uta gᴇsga lax-hak!â′⁰tga⁰. Sa-galksᴇ-ts!ī′⁰nt
10 gᴇsga a′ksᴇt ła g·i′k sa-g·a′bᴇntga⁰. Gū′⁰p!ᴇltga wā′ltga⁰.
Nin!ī′ da wul sᴇm-txal-yā′⁰ bā′⁰sga a′utaga⁰. Wai lᴇg·ul-
swâ′⁰xsgᴇsga sts!â′lga⁰. Ada nᴇ-qâ′ga dᴇm wā′ltga dᴇ
ya′dzᴇtga na-wa′xłt gᴇsga lax-a′ksga⁰. Da′ wula sᴇm-xłna-
hahë′⁰tgᴇt a na-s'iā′ndᴇsga t!ā′hga⁰.
15 Wai, ła dᴇm q!ô′dzᴇgasga a′utaga⁰, hī-swâ′xsgᴇsga sts!â′l=
ga⁰ dᴇ al na-q!apq!ā′⁰p!ᴇldᴇsga a′utaga hak!â′⁰sga sts!â′lga⁰.
A′łgᴇt nī′sagâ′tgᴇtga sts!â′⁰lga⁰. G·ap-xłna-hehë′⁰tgᴇt a
nᴇ-s'iā′ndᴇsga wī-t!ā′hga⁰.
Na′kga lu-wā′lt gᴇsga gwa′sga, su-g·a′⁰wun dᴇ g·a′bᴇntga⁰.
20 Adat sa-wul'am-ô′i nᴇ gam-dza′ksga łgu-a′uta ā łgu-lax-
lᴇks-t!ā′⁰, lᴇbagait-ksᴇ-t!ā′⁰t gᴇsga nᴇ-sᴇ′rᴇlksgᴇ wī-t!ā′hga⁰.
Dat al wul gâ′⁰sga nᴇ-wā′lptga⁰.
Ada al sgᴇr łgu-dza′gum a′uta gᴇsga gwa′sga⁰. Nin!ī′
ła ksᴇ-gwa′ntgᴇ g·a′mgᴇt, dat l!i-gū wul sgᴇ′rᴇsga a′utaga⁰,
25 ła sᴇm-gū′⁰tga g·a′mkga, a′utaga, ni g·a′mksga g·a′mgᴇm
dzī′usᴇt, gan gik dᴇdū′⁰lstga⁰. Da wul haldᴇm-bā′⁰tga⁰.
Adat tgu-yā′⁰t gᴇsga łgu-lᴇks-t!ā′⁰ga⁰, ada sᴇm-kᵘtī′⁰tga⁰.
Ada nda′ dzᴇ dzaga-yā′⁰gᴇt gᴇsga dᴇmt qâ′⁰sga g·îl-hau′=
litga⁰. Ada′ wul l!i-t!ā′⁰t gᴇsga nᴇ-sᴇ′rᴇlksga lᴇks-t!ā′⁰ga⁰.
30 Ada′ wul wī-ha′utgᴇtga⁰. Ada lu-t!â′⁰xłgᴇsga gâ′⁰tga⁰.
Ada′ wul q!a′xt gᴇsga lī′⁰mitga⁰. Ada′ nin!ī′ gwai′ga
lī′⁰mītga⁰:
"Ligi-gulgwa′lgᴇ lax-ha′. Gulgwa′lk g·ap-hadahau′yu k!abᴇ-kłgᴇ′ryut."
Ada asī′ hi-yā′⁰ksga lī′⁰mitga⁰, da gôi′t!ᴇksga ts!a′mti gᴇsga

That was the reason why Porcupine went to him. Then Beaver said, "Hold around my neck. Put your nose on the nape of my neck, that the water may not get into your nose." Thus said Beaver to Porcupine. "If you should feel that you are beginning to drown, scratch my back, that I may know; then I will emerge. Now, then, I'll go! Hold on to my neck!"

Then Great-Beaver went about in the great lake, and Porcupine was on his back. Then he went through the water, and he came up again. Twice he did so. Then the fear of Porcupine increased very much. Then Beaver dived for a long time. Before he did so, he struck the water with his tail. Then he stood right down to the bottom of the lake.

Porcupine was almost about to die, when Beaver began to dive; and Porcupine scratched the back of Beaver, but Beaver did not mind it. He stood right down to the bottom of the great lake.

He staid there for a long time, and only then he came up. Then he threw little Porcupine, who was almost dead, on a little island right in the middle of the great lake. Then he went to his house.

Then the little dead Porcupine lay there; (but) when the sun rose, (his rays) struck Porcupine, who was lying there; and when the heat really struck Porcupine, he came to life again. He arose. Then he went about on the little island, and he was very hungry, (but) he had no way to go ashore. Then he sat down in the middle of the island and cried, and his heart was heavy.

Then he opened his song, and this was his song: —

"The sky is burning here and there, burning are my dear children."

When he began to sing, lightning came from the north.

txa-gisi-yā′⁰sk. Ada gisi-gulgwa′lktga⁰. Ada ga′ni-wula
lī′⁰mitga⁰. Wai, ła gwa′ntgɛsga gisi-yā′⁰skgɛt g·ā′⁰wun;
ada wul gwa′tgɛtga⁰. Ada′ wul txal-yā′⁰sga bā′⁰skga⁰. Ada
ła sɛ′rɛlksga ā′⁰tgɛga⁰, da sɛm-txal-yā′⁰ wī-gatg·a′tgɛsga
5 bā′⁰skga⁰. Ada′ wul uks-łâ′⁰ltgɛsga dā′u ā n-dzô′gasga
a′ksga⁰. Ada x-q'an-ga′udisga lax-ha′ga⁰. A′łga sat; ksa-
lax-ha′m gâ′⁰msɛmt. Ada sɛmga′l gwa′tkga⁰; ada′ wul
l!ī-dā′u txan!ī′sga wī-lax-t!ā′hga⁰.

Ada′ wul dzaga-iā′sga ā′utaga⁰, at dzaga-gâ′⁰ nɛ-sɛm-lax-
10 yū′⁰ptga⁰. Ada′ al wul wagait-tgi-da′ułsga wī-sts!â′l gɛsga
n-s'iā′ndɛsga wul lu-ła′psga a′ks gɛsga wī-t!ā′⁰hga⁰; da alt
gâ′tga a′utaga nɛ-wā′lbtga⁰. Sɛm-hagul-yā′⁰tga⁰. Hô′ltga
ba′nt gɛsga a′ksga⁰, ada gani-wula bɛnɛm-xsī′⁰tgɛtga⁰. Da
wul lu-q!a′gasga gâ⁰d a dɛmt dza′gusga sts!â′⁰lga dzɛ k!ɛ′=
15 rɛldeł sa′ga ā dzɛ da′ ła ā′mtga⁰. Sɛm-na′kga sī′⁰pgɛt
gɛsga n-ts!ɛm-ts!a′pt gɛsga ts!ɛm-lâ′⁰bga⁰. Da al dzī′⁰lksgɛ
dā′uga⁰.

Da al g·ik lu-tgu-łâ′⁰sga wī-sts!â′lga⁰ ā lu-ā′m gâ′⁰tga⁰,
dat wul bā′⁰ltga a′utaga dɛmt sa-q'an-da′ułsga gâ′⁰tga⁰.
20 Nin!ī′ gana ksɛ′rɛt gɛsga n-ts!a′ptga⁰. Adat nī′⁰sga wul
lu-tgu-łâ′⁰sga wī-sts!â′⁰l gɛsga n-dzô′gasga a′ksga⁰. Ada′
wul ha′usga a′utaga, "N!ɛ′rɛnī, damxł?" — "Â, hiā′gwa
nɛ-sɛ-lu-ā′m gâ′⁰du da wī-ts!ɛm-t!ā′gwa⁰." — "K!a-wul'am-
yā′⁰n, n dɛm k!a-dɛdā′lgan da gwa′⁰." Da a′l ha′usga
25 sts!â′lga⁰, "Sɛmgal ma′lanut a dɛm ya′ltgu da nɛ-wā′lbut,
łān dzɛ gâ′⁰n. Ada n dɛm nī′⁰dzɛn dzɛ k!ɛ′rɛldeł sa."
Nin!ī′ dat wul kᵘda′xsɛtga sts!â′lga a′utaga⁰. Ada sɛm-
łū′⁰ntisga a′utaga⁰. Ada a′łgɛ g·ik ndɛ-wutwā′⁰datga⁰.
Nin!ī′ wul sa-bā′sga adā′wuxga⁰.

Then it burned down river. He continued to sing. The north wind arose now, and it was cold. Then the wind increased. At midnight the wind had come to be very strong. Then ice stretched across to the shore of the water, and the sky was quite clear. There were no clouds. There was only a winter sky. It was very cold, and the whole lake was covered with ice.

Then Porcupine went across, and went across to his country; but Great-Beaver went right down to the bottom, where the water of the great lake was deep, but Porcupine went to his house. He went very slowly. His stomach was full of water, and he always felt like vomiting. He longed to kill Beaver some day when he should be well. He was sick for a long time in his house in a cave. Then the ice melted.

But Great-Beaver was swimming about again, being happy, while Porcupine tried to cure himself. Therefore he went out of his town, and he saw Great-Beaver swimming about at the edge of the water. Then Porcupine said, "Is it you, friend?" — "Yes, I am happy in the great lake here." — "Come ashore for a while! I should like to talk to you." But Beaver said, "I am very much in a hurry to return to my house. I cannot go to you. I shall see you some other day." That was when Beaver left Porcupine. Then Porcupine was very angry, and they did not meet again. That is the end of the story.

5. Ada′ugam a′utaga.

Nin!ī′sga ła ksī′utga⁰ a ła wa′nsga txan!ī′sga ya′ts!ᴇs=
gᴇsga na-ga-ts!ᴇm-ts!a′ptga⁰. Da wula dī-t!ā′⁰sga wī-mᴇdī′⁰k
gᴇsga n-di-ts!a′pt a dza wī-gâ′msᴇmga⁰. Ada ga′ni-wula
gwa′ntgᴇsga wā′sga⁰, da g·ik lu-la⁰wa′l nᴇ-ts!ᴇm-ts!a′psga
5 wī-mᴇdī′⁰kga⁰. Ada g·ik lô′gaks gᴇsga n-lī′⁰tga⁰. Ada
sᴇmgal lu-hā′⁰xgᴇsga gâ′⁰t gᴇsga sga-na′ksga wā′⁰stga⁰.
Nin!ī′ gan ksᴇ-t!ā′⁰t gᴇsga nᴇ-txa-a′gasga n-ts!a′ptga⁰. At
nī′⁰ lîgi-lᴇp-gâ′⁰ gᴇsga kᵘdō′⁰ntga⁰.

Ada asī dᴇt!ā′⁰t gᴇsga gwa′sga, gakstatnā′⁰ga a′utaga
10 gun-hë′⁰tgᴇt gᴇsga awā′⁰tga⁰. Asīt sga-yā′⁰t gᴇsga n-lᴇksâ′=
gasgᴇ n-ts!a′psgᴇ wī-mᴇdī′⁰kga⁰, ada′ wul ha′usga wī-mᴇ=
dī′⁰kga⁰, "Ts!ī′⁰na g·ē′⁰t, n-sī′⁰p!ᴇnsgī. Mᴇ dᴇm k!a-xdī′⁰yut."
Ninlī′ gan da′ wula ts!ī′⁰nsga a′ut gᴇsga awā′⁰sga wī-
mᴇdī′⁰kga⁰.

15 Adā′ wula wī-sᴇ-la′ksᴇsga wī-mᴇdī′⁰kga⁰; adat sa-gā′⁰sga
łgu-a′utaga⁰. Adat dᴇkda′kłᴇsga ga-sᴇsī′⁰tga⁰ dił ga-an′ô′nt=
ga⁰. Adat hał-sgᴇ′rᴇt gᴇsga dzô′gasga la′ktga⁰. Adat wul
gwa′lk!ᴇnsga hak!â′⁰sga łgu-a′utga. Nī ada′ wul ha′usga
wī-mᴇdī′⁰k asga łgu-a′ut gᴇsga ła gwa′lksga n-lī⁰m ha-
20 k!â′⁰t-ga⁰. "(Siksū′an nī⁰ łgu-sī′⁰ta gu)¹ duu," da-ya′ga
wī-mᴇdī′⁰kga⁰. "Dᴇm wā′lud," da-ya′ga a′utaga⁰. "Sᴇm′â′=
g·id, łū′ᴇn dᴇda′kłut, ada dᴇm wul wā′lu da nᴇ-hā′unt."

Y!agai-a′łgᴇt nᴇsᴇgâ′tga wī-mᴇdī′⁰kga ha′usga⁰ łgu-a′uta
gas nī′⁰tga⁰, a wul sᴇmgal wī-gatg·a′tga⁰. Nī′⁰tga k!a-
25 gatg·a′dᴇt gᴇsga txan!ī′⁰sga ya′ts!ᴇskga⁰. Ninlī′ gan-a′łgᴇt
n!ᴇxn!ū′ k!abᴇ-ha′usga łgu-a′ut gᴇs nī′⁰tga⁰. Sᴇmgal wī-

¹ *Or* Siksū′′ana łgu-sitdukuk. The sentence is unintelligible.

[236]

5. Story of the Porcupine.

It was when it was fall, and all the animals were in their towns. Then Great-Grizzly-Bear was also in his town because it was mid-winter. Then rain came down and dropped into the den [town] of Great-Grizzly-Bear, whose fur was wet; and he was much annoyed on account of the long rain. Therefore he sat outside of the door of his den and looked about for something.

While he was sitting there, behold! Porcupine went towards him. As he passed the door of Great-Grizzly-Bear's den, Grizzly-Bear said, "Come in, friend! Come in, friend! You shall eat with me." Therefore Porcupine entered the den of Grizzly-Bear.

Then Great-Grizzly-Bear made a great fire. He took little Porcupine, tied his feet and hands, and put him by the side of the fire. Then Porcupine's back was burned by the fire. Great-Grizzly-Bear said, "? ? ? du-u, du-u!" Thus said Great-Grizzly-Bear. "I shall do so," said Porcupine. "O chief! untie my bands, then I will do what you say."

But Great-Grizzly-Bear did not mind what little Porcupine said to him, because he is very strong. He is the strongest among all the animals, therefore he did not listen to what little Porcupine said to him. He was very

ā′dzɛksga⁰, adat g·ik laɡauk-kɬa′xsɛt ɡɛsga ts!ɛm-n-la′ktga⁰.
"(Siksū′′ana ɬgu-sitdukuk)¹ duu duu," da-ya′ga wī-mɛdī′⁰k
a′sgat nsga′tgɛsga ɬgu-ā′utaga⁰. Ada g·ik ha′ts!ɛksɛm
gwa′lksga n-lī⁰m hak!â′⁰sga a′utaga⁰. Ninɬī′ gana wāl nɛ-
5 ga-hak!â′⁰ txanɬī′⁰sga a′utga⁰ g·a′wun.

Wäi, ɬa ala′sgusgɛ ɬgu-gwā′⁰m ya′ts!ɛskga⁰ ada ɬa dɛm
dzakt, a wul da da′lbɛksga na-anā′sɛm hak!â′⁰tga⁰, ada
wul ha′ut gɛsga wī-mɛdī′⁰kga⁰, "Ǵam-gâ′dɛna k!â′i, sɛm′â′=
g·id, ɬa dɛm wā′lu da n-ha′un," dat g·ap-g·ik laɡauk-kɬa′x=
10 sɛtga wī-mɛdī′⁰k gɛsga ts!ɛm-n-la′ktga⁰, asga ha′ut gɛsga
sī′⁰-di-ha′utga⁰, "(Siksū′′ana ɬgu-sitdukuk)¹ duu duu."

Wi-hē′ldɛt wilā′gutga wī-mɛdī′⁰kga⁰. Ada ɬa dɛm dza′ks=
ga ɬgu-gwā′⁰m a′utaga dat wul sa-ksɛ-ô′ît gɛsga txa-a′xsga
n-ts!a′ptga⁰. Ninɬī′ k!abɛ-wul-na′ksga sgɛ′rɛtga⁰, adat ɬat
15 q!ā′gasga n-ts!a′ltga⁰. Adat wul bā′⁰ldɛ dɛm yā′⁰tga⁰,
sɛmgal wâ′mxgɛtga txa-nɬī′sga txamâ′⁰tga⁰. Da wul k!abɛ-
ha′utga⁰, "N gan-wī-sa-dzâ′gan wī-gatg·a′dɛm mɛdī′⁰k.
G·ilâ′ dzɛ ha′un a dzɛ da ɬa lu-txal-dā′un a awā′⁰n." Da
k!abɛ-wula-hagul-yā′⁰tga⁰. Ada′ wult ksɛ-ɬâ′⁰sga am-ha′um
20 lī′⁰mitga⁰. Ada wi-hā′utgɛtga⁰,

"Wul g·îɬdɛp-yā′iga dū′bɛsga lɛksā′⁰x (di-wudit gan-bât kuɬ-wā′l kuɬ-n′yān)
kuɬ-biā′lsta aɬ magâ′nɬ K-siā′na, aɬ magâ′nɬ K-lū′sɛm."

Ni ɬa txa′lpxsgat liā′⁰ntga⁰ a wi-ha′utgɛtga⁰, ɬa saba′
txa′lpxasga ha′utga, da gwā′ntga wī-g·isi-ā′⁰skga⁰. Ada
25 txanɬī′ biā′lsta ksɛ-ga′udit a lɛpla′p!ɛlt ā sɛ-nlā′⁰dîkse dɛm
gatg·a′tgɛ g·isi-ā′⁰skga⁰. Dā′ wula gwā′ntga bā⁰sk. Ada′
sɛmgal gwa′tkga⁰. Ada′ txanɬī′ gâ′gɛ dudā′utga⁰.

Wai, ninɬī′⁰sgɛ wī-mɛdī′⁰kga⁰ gu lu-txal-dā′ut gɛsga n-
ts!a′ptga⁰. Ada′ dza′ktga⁰ a wult nɛsga′tgɛsga ɬgu-ala′skᵘ=

---

¹ Unintelligible.

proud, therefore he kicked him again into the fireplace. "? ? ? du-u, du-u!" said Great-Grizzly-Bear, making fun of little Porcupine. Then the hair on the back of Porcupine was burned again. Therefore the backs of all porcupines are this way now.

When the poor weak little animal was about to die because the skin of his back was shrivelled up, he said again to Great-Grizzly-Bear, "Have pity on me, chief! I will do what you say." But then Great-Grizzly-Bear kicked him again into the fireplace, and said, what he had said before, "? ? ? du-u, du-u!"

Great-Grizzly-Bear did so many times. When the poor little Porcupine was about to die, he threw him out of his den, and the poor one lay there for a long time. Then he opened his eyes. He tried to walk, but his whole body gave him much pain. Then the poor one said, "I have reason to be ashamed of you, great strong Grizzly-Bear. Don't say anything when the ice comes to you." Then the poor one went along slowly. He went out, singing a crying-song, and he cried, —

"As I walk at the foot of a beautiful green mountain,
All the stars of heaven are glittering as the north wind clears the sky." [2]

When he had repeated his cry four times, and when he had finished saying it the fourth time, the wind began to blow down river. Then all the stars came out and twinkled, and indicated that there would be a strong wind down river. Then the wind came, and was very cold, and everything was ice.

It was Great-Grizzly-Bear who was caught by the ice in his den. Then he was dead, because he had made

---

[2] The translation of the song is not clear. So far as the words are intelligible, they may be translated as follows: "Around the foot of the door goes ? ? ? Fog is around, stars are around the head waters of the Skeena River and the head waters of Nass River." The translation given above is the interpretation of the song given by Mr. Tate.

dɛt dił gwa-k!ā-ts!ū′⁰sgɛdɛs alt nī′⁰tga⁰. Ha-l!i-gȧ′⁰tsga
wī-mɛdī′⁰kga⁰ ā asi hi-ā′⁰gut nɛsga′tgɛsga łgu-ala′sgum
gwā′⁰m a′utaga⁰, ā a′łgɛt nā⁰ł dɛmt' în-xbɛ-gā′⁰sga łgu-a′uta
a ts!ɛm-an'ô′ntga⁰. Y!agai-wī-g·isi-ā′⁰sgɛt' în-dī′⁰ntgɛsga łgu-
5 ala′sgum ya′ts!ɛskga⁰. Ada′ nin!ī′t' în-lɛbā′⁰lsɛtga⁰.

fun of the poor weak one, who was smaller than he. It was the wish of Great-Grizzly-Bear when he began to make fun of the poor weak little Porcupine, and there was nobody who took away poor Porcupine from his hands. Nevertheless the strong wind down river avenged the poor weak animal. He was the one who hated him.

6. Ada'ogam wul-wi-g·ī'⁰tga a'ksɛt.

Wai, k!ɛ'rɛltga wī-qal-ts!a'pga a na-ha'uyu a g'ala-k-siā'n=
ga⁰. Nin!ī'⁰stɛ T!ɛm-lax-ā'mda. Ada sɛm-k!a-wi-hē'ldɛ ni-
g·a'tgɛtga⁰ dił sɛm-g·ig·a'dɛt, ada lɛklē'⁰ksɛm hanā'ngat,
su-ma'xsɛm y!ū'⁰tat, su-ma'xsɛm hanā'ngat, k!abɛ-tgɛ'rɛłga
5 g'ap-k!a-wi-hē'ldɛt. Ada sɛm wa-gagâ'tsgɛ g·a'dga⁰ a wul
wi-hē'ltga gan-wā'ltga⁰. A'łgɛt nɛsgâ'⁰tgɛdɛ lɛkslē'⁰ksɛdɛ
wulalâ' k!abɛ-tgɛ'rɛłgɛt dił su-ma'xsɛdɛt.

G·îdzɛ txan!ī'sga sa'ga ga-łgusɛ'rɛdɛt. Ada lu-am'ā'm
qagâ'⁰t a wul a'łgɛ g·ît-wā'lksɛ dzɛt' în-lɛbɛl-da'ltgɛtga⁰.
10 Nin!ī' gan-wā'lt gɛsga lɛp-gâ'⁰gɛ hasa'xtga⁰. Ga'xbɛ wī-
lā'⁰ksɛm lū'⁰lg·itga⁰ k!â'ltga⁰ sɛm'â'g·îtga⁰, adat g·ik ya'dzɛ
hē'ldɛdɛ łłū'⁰ng·îd. Ada' wi-hē'ldɛ sɛmgal hat!a'xgɛm gâ'
dił sɛmgal mɛtmā'tgɛm gâ'gɛ wā'ltga⁰.

Wai, nin!ī'⁰sgɛ k!ɛ'rɛltgɛ gan-łā'⁰kga⁰ da wī-sagait-haldɛm-
15 q!ô'ła wī-su-ma'xsɛm y!ū'⁰taga dɛm sɛs-dzô'xsɛt ā n-dzô'ga
n-nɛ-stâ'sga q!ala-a'ksɛm K-siā'nga⁰. Wi-hē'ldgɛ su-ma'xsɛm
y!ū'⁰taga⁰. Ada hī-wa-hiyā'⁰gwa łaxłā'⁰x gɛsgɛ nɛ-txâ'x=
gɛtgɛ da' wula bax-q!ô'łga⁰ asga łgu-ts!ɛm-hū'⁰dzax gɛsgɛ
g·i-g·ā'niga⁰ a dɛm laa'ksɛtga⁰. Wai, sɛm-hī-bax-ax'a'xł=
20 gɛtga⁰, gakstanā', nī⁰ wul llē'⁰dɛksa lā'rɛt a'sga q!ala-a'ksga⁰.
Ada' wula sɛ-t!ā'⁰mat a ūm lārɛtga⁰.

Nda łat ma'ga k!ā'gatga lā'rga, na-ga-ts!a'u sɛm-txaks-
hat!at!a'gɛm su-ma'xsɛm y!ū'⁰tat' în-dô'xsga lā'rga⁰. Adat
q!ā'gasgɛ nɛ-ga-ts!ɛm-ā'xtga⁰ at lū-lɛsɛksū'⁰da na-ga-ts!ɛm-
25 ā'xt, dat g·ik ha'ts!ɛksɛm uks-ô'yît ā lax-a'ksit. Ada k!uł-
bɛnbɛ'ntgɛdɛt. Ada g·ik wī-sagait-ga-wi-am-ha'utga⁰. Adat
halā'g·îxdɛ txan!ī' wī-su-ma'xsɛdɛt' în-wulā'gwadɛt.

6. Story of the Deluge.

There was a town, I might say, on the upper course of Skeena River. This was Prairie Town, and there were very many people, — many chiefs, old women, young men, young women, and really many children. They were very foolish, because there were a great many, and the old people did not take care what the children and the youths were doing (?).

They were almost always happy, and their hearts were glad because they had no enemies to attack them. Therefore they did whatever they pleased. Sometimes a chief made a great feast, and he would kill many slaves ; and they did many bad, wicked things.

Then one morning the young men arose to play camping on the other side of Skeena River. There were many youths. After they had finished eating, they went up a little brook up river in order to drink. When they got up there, behold! many trout were jumping in the river. Then they began to fish for trout.

When they had caught a trout, some very bad youths took the trout and opened its mouth and poured urine into the fish's mouth. Then they threw it back into the water. Then it swam about, belly up. Then they all shouted together, and laughed at what the youths had been doing.

Wi-hē′ldᴇ lā′ra k!uł-llâ′ksᴇt ā lax-a′ksᴇt. Gâ′yîm wul
wā′ldi a gwa⁰, txan!ĭ′ sa-ā′m lax-ha′. Ada łat huwilā′gudᴇt
a na-am-gâ′k·!însgᴇt wi-lē′⁰ksᴇ wā′ltga⁰. Na′kgᴇ wā′lt gᴇsga
wul-wā′ltga⁰, sᴇm-lu-da′bᴇtgᴇ sa′ga⁰.

5 Da sa-nĭ′⁰dzᴇdᴇ t!ū′⁰tskᴇm yē⁰n gᴇsgᴇ lax-ha′ga⁰. Adat
y!agai-dzaga-gâ′⁰dᴇdᴇ su-ma′xsᴇtga⁰. A′łgᴇt gâ′⁰tgᴇ wul
gwā′ntgᴇ wi-lē′⁰ksᴇm bā′⁰sgᴇt dił t!ū′⁰tsgᴇm sat. Ada wu′la
gwā′ntgᴇ wā′⁰sᴇt sᴇm-ts!ᴇ′rᴇt ā lax-yū′⁰bᴇt. Wai, ła bax-
yā′⁰sgᴇ ts!ᴇm-hū′⁰ts!ᴇxgᴇ nᴇ-wul-p!ᴇl-qam-mĭ′⁰lk dᴇsdᴇ n-
10 lā′⁰rdᴇ łgu-a′ksᴇt. A′łgᴇt wutwā′⁰dᴇ su-ma′xsdᴇ nᴇ-wā′lpt
ā nᴀ-dâ′⁰sdᴇt txan!ĭ′da ks-qâ′gum lu-g·′axt gᴇsgᴇ ts!ᴇm-
a′ksga⁰.

Da gwā′ntgᴇ wī-tgatg·a′dᴇm bā′⁰skᴇt dił wā′⁰sga⁰. Ada′
wult lôgôm-dô′xdᴇ g·a′dᴇ na-ga-ga-dē′lpgᴇm lᴇplâ′⁰pga⁰.
15 Adat lôgôm-t!ā′łᴇt gᴇsga n-ts!ᴇm-ga-xsâ′⁰tga⁰; wut!a-ga-
xsâ′⁰ga hôi′g·at gᴇsga nda-huwā′ltga⁰. Txan!ĭ′sga nᴇ-wi-
g·a′dᴇsga qal-ts!a′bᴇm T!ᴇm-lax-ā′mga guldᴇm-qa′oditga⁰ a
wul g·ĭ′⁰tgᴇ a′ksᴇt. Wanā′ya txa-dô′gat a ts!ᴇlts!ᴇlū′mdat.
Ada łiâ′n, haya′tsk, ada g·′ap-txan!ĭ′ nᴇ-ga-ligi-wā′ltgᴇt, ada
20 nᴇ-ga-dza′pgᴇt, ada txan!ĭ′ ligi-lᴇp-gâ′⁰t. Łat wulā′ida
g·a′dᴇ gwa′i lu-q!a′ga nᴇ-kłgᴇrᴇłgᴇt a a′ksᴇ, gan-wā′ltga⁰.

Wai, ła txal-gᴇsga′dzᴇ nᴇ-huwā′lbt. K·!idĭ′⁰l sa′sga
na′ksgᴇ yā′⁰ wā′⁰sga⁰. Da′ wul bax-yā′⁰ a′ksᴇt. Ada man-
yā′⁰dᴇda txan!ĭ′ sat. Da′ wula sā′⁰ntga g·ad gᴇ′sga n-ts!ᴇm-
25 ga-xsâ′⁰tga⁰. Ada′t dzᴇbdza′ba wālb łiâ′nt a ts!ᴇm-ga-xsâ′⁰₌
ga⁰. Wai, łat g·ĭ′⁰sgᴇdᴇ a′ksᴇ n-łā′⁰s gô′qsᴇt asdᴇ nda′ ła
g·ĭ′⁰tgᴇsdᴇ a′ksda⁰. Nin!ĭ′ gant wulā′idᴇ g·a′dᴇ dᴇm g·′ap-
wi-lē′⁰ksᴇm g·ĭ′⁰tgᴇ a′ksᴇt g·a′wun.

Wai, ła sta-man-t!ᴇm-yā′⁰ a′ksᴇt, txan!ĭ′ g·a′da lôgôm-
30 ga′odi dᴇda nᴇ-wut!a-ga-xsâ′⁰tga⁰. Ada al wul l!ī-g·a′ks₌
gᴇsgᴇ na-qal-ts!a′ptga⁰. Sᴇm-lᴇklē′⁰ksᴇm g·ad dił g·ik
ga-gwā′⁰da lu-daxda′kłxᴇntga⁰. Txan!ĭ′ łᴇkłᴇktī′⁰na ła l!ī-

Many trout were floating on the water. It was spring
when they were doing this, and every day was fine. And
while they were doing this, they had a good time. They
had been doing this a long time, then the day was at
an end.

Suddenly they saw a black fog on the sky; however,
the youths did not mind it. They did not mind it when
a strong wind and black clouds arrived. Then heavy
rain came down to the ground, and the brook where they
had been playing with the trout began to rise. The young
men did not reach their houses on the other side, but
they were all first drowned in the water.

Then a strong wind and rain came. Then the people
took up their anchor-stones and put them into the canoes.
They used large canoes in those times. All the people
of Prairie Town were ready for the Deluge. They took
provisions with them, elk-skins, coppers, and every kind
of property, and their crests and everything. The people
knew that their children had been drowned in the water,
therefore they did so.

Now their houses were submerged. The rain lasted for
twenty days, and the water was rising. They went farther
up every day. The water was rising, and went farther
up every day. Then all the people went aboard their
canoes. They made houses of elk-skin in their canoes.
Now the water passed over the place where it had been
at the former flood. Therefore the people knew that this
was going to be a real Deluge.

When the water continued to rise, all the people were
in their canoes, and their town was submerged. The very
old and the poor people were drowned. All the valleys
were flooded, but the canoes floated on the water. The

g·îkg·a′ksgɛdɛt. Da al llâ′⁰ksɛ ga-xsâ′⁰t ā lax-a′ksɛt. Lu-
huwā′lb łiâ′ntgɛda ts!ɛm-ga-xsâ′⁰tgaⁱ, nin!ī′ gan-wati-ga-x-
wā′⁰sgɛt. Da txan!ī′ didī′ya l!i-g·îkg·a′ksgɛt a a′ksɛt.
Ada halhô′ltgɛ nɛ-ga-xsâ′⁰t gɛsga xā′⁰xga a wul ts!ɛ′r wul
5 łwa′⁰lɛksɛ a′ksɛt, a sga-na′gɛ yā′⁰ wā′⁰sɛt dił gat-ga′dɛm
bā′⁰sgɛtgaⁱ.

Wai, łat dîkdɛsɛ′rɛlkda a′ksa sɛksganī′⁰sgaⁱ, na-ga-ts!a′u
ga-xsâ′⁰ sɛ-al′a′wulksgɛdɛt uks-a′pda-q!amē′⁰tgɛgaⁱ, a gwaⁱ′
gana-wā′ltgaⁱ, q!ayîm-gasgô′dzɛxdɛ nɛ-ga-dā′ ga-dē′⁰lpgɛtga.
10 Ada na-ga-ts!a′uda dɛldē′lpgɛ na-ga-da′ ga-dē′⁰lpgɛtgaⁱ.
Ada txa-da-al′a′wulksgɛtga na-ga-ga-dē′⁰lpgɛm lâ′⁰ptgaⁱ.
Da al wi-hē′ldɛ am-man-wā′⁰lxsɛt ā nɛ-ts!uwā′n sganē′⁰stgaⁱ.
Ada g·ap-y!agai-sa-dɛ′rɛtgaⁱ, a wul g·ap-qal-ts!ɛ′r wī-wā′⁰st=
gaⁱ dił wī-bā′⁰skɛgaⁱ.

15 Ada ła qa′odi txan!ī′sta wī-ga-xsâ′⁰da a wī-bā′⁰sgɛt′ în-
wulā′⁰gut dił wī-łwa′⁰lɛksɛsgɛ a′ksgaⁱ. Da wul g·idi-t!ā′⁰sga
a′ksgaⁱ. Ada′ wul sa-am-gâ′ig·îtgaⁱ. Wai, nin!ī′ gan-
p!ū′⁰tgɛsgɛ G·a′dɛm-lax-ā′mt a txan!ī′ lax-yū′⁰bɛda wagait-
uks-G·idɛganē′⁰dzɛt, ada wagait-na′k-txa-Wutsdā′⁰t.

20 G·ap-sagait-k!ɛ′rɛl n-di-adā′wuxt. Nin!ī′ gan wāl txan!ī′
wul lɛks-g·ig·a′da qal-ts!ɛpts!a′bɛda kᵘdū′⁰nɛmiⁱ am-txālpx
ptā′⁰xdɛda a txan!ī′ nɛ-lɛp-wā′yu. Nin!ī′ dī-huwā′⁰ uks-
G·idɛganē′⁰dzɛt, ada g·ik nin!ī′ dɛda Wutsdā′⁰t, Git!amā′⁰t,
G·idɛsdzâ′⁰t, G·itq!ā′⁰da, G·itqxā′łat dił txan!ī′ kstɛmâ′sɛdɛ
25 qal-ts!ɛpts!a′bɛm Ts!ɛm-sia′nd.

Wai, t!ɛpxadō′⁰l g·a′da lɛ-mâ′tgɛt ā nɛ-ts!uwā′n wī-
sganē′⁰sɛda txal-g·il-hau′li qal-ts!a′p T!ɛm-lax-ā′mt. K!âⁱl
su-p!a′sɛm hana′g·at, ada nɛ-stɛ-k!â′⁰lda su-p!a′sɛm y!ū′⁰tagaⁱ.
Ada′ ła tgi-yā′⁰ a′ksɛt. Ada′ wul y!aga-wā′lxstgaⁱ. Adat
30 nī a′łgɛ wī-łā′⁰ksta ganga′ndaⁱ. Sa-ga′odida a wul wī-
mɛlmɛ′l a′ksɛ gan-wā′ltgaⁱ. A′mksa psat t!a′łdɛda txan!ī′
lax-yū′⁰bɛt.

Txan!ī′ wut!a-nɛknū′⁰ngɛm sganī′⁰sɛda a′łgɛ dī-l!ī-g·îk=
g·a′ksgɛtgaⁱ. Nin!ī′ wul mɛn-q!ô′łsga ya′ts!ɛsga nɛ-ga-

houses of elk-skin were in the canoes, therefore they did not get wet with the rain. Then all the hills were covered by the water; and the canoes were full of foam, because the waters were boiling; while the rain lasted a long time, and the wind was strong.

When the water reached the middle of the mountain, several canoes drifted away one by one, because their anchor-lines broke, and some of their anchor-lines were too short, and they drifted away with their anchor-stones. Then many just went up to the top of the mountain. However, they really died because there was much rain and strong wind.

Then, when all the large canoes were swept away by the wind and the boiling waters, the water stopped and staid there. Then the people of Prairie Town were scattered over the whole earth as far as Alaska and Bella Bella.

They really have together only one tradition. Therefore all the different tribes around us have only four clans and my own name. That is also the name northward as far as Alaska and among the Bella Bella, G·it!amā′⁰t, G·idₑs= dzâ′⁰t, G·itq!ā′⁰da, G·itqxā′ɫa, and all the nine towns of the Tsimshian.

Two people were saved on top of the great mountain inland from Prairie Town, — one young woman and also one young man. Then the water went down and they walked down. Then they saw that not one tree was left. They were destroyed by the great currents of water. Only clay remained in the whole country.

All the high mountains were not covered by the water. The animals had run up to the tops of the high mountains,

ts!uwā'n wut!a-nɛknū'⁰ngɛm sganī'⁰stga⁰. Ģ'ap-txan!ī' wul-
lɛks-gig·a'dɛ ya'ts!ɛskɛgɛ lɛ-mâ'⁰tgɛtga⁰. Ģa'mksa hauhau't
dił simsī'mt dɛ'rɛtga⁰.

(Nin!ī' ya'ts!ɛsga k!a-hat!a'xgɛt a al hauhau't, hôi'g·igadɛ
5 nɛ-txamâ' ya'ts!ɛsgɛt da al ts!alɛms g·a'tgɛtga⁰. Ła łū'⁰ndɛt
adat uks-sa'k·!a n-ts!a'ltga⁰; nin!ī't' în-wulā'gwa txan!ī'
ya'ts!ɛsgɛt, ada dił g·a'dɛt. Nin!ī' dī-txal-dza'gɛt a nda-
g·ī'tgɛsdɛ a'ksda⁰, — hauhau't dił ya'ts!ɛsga gwa'⁰a, —
a'mksa t!ɛpxā'⁰tga⁰ a wul sɛ-ts!a'psɛda⁰ a ts!ɛm-lâ'⁰bɛt.)
10 Wai, nī asī g·ī'⁰tga a'ksɛt a ła g·idi-t!ā'⁰t a lax-yū'⁰bɛt,
adat gâ'⁰dɛ wī-bā'⁰sgɛgɛ wut!a-sganī'⁰stga⁰, ada adīgul-
wa'nt gɛsga ts!ɛm-ga-xsâ'⁰t ā n-ts!ɛm-huwā'lp łiâ'ntga⁰ gu
lu-ma'xsgɛt gɛsga ts!ɛm-ga-xsâ'ga⁰. Adat n!ɛxn!ō' wī-
xstāmx ā ga-lax-ô'tga⁰; wī-xs-hasâ'ega, wī-ya'ts!at ā wī-
15 dɛlda'lt gɛsga lax-ha'ga⁰. Nin!ī' gan-sɛm-wī-lɛbā'asɛsga
g·a'tga⁰. Ada sū'⁰lga txan!ī' gâ'⁰ ā ła g·ī'tgɛ a'ksɛt.
Ada g·ik bâ'⁰kɛtga⁰ at a'u nɛ-ga-kłgɛ'rɛtga⁰ gugɛ lu-
q!a'gansga wul g·ī'tgɛsgɛ a'ksga⁰. Ada n ła sa-al'a'wulks=
gɛtgɛsga wagait-dô'⁰ga⁰, ada l!i-g·ik-g·a'ksgɛ txan!ī' gâ⁰ a
20 lax-yū'⁰bɛt, ada txan!ī' nɛ-ga-ts!uwā'n wut!a-lɛklē'ksɛm
sganī'⁰sda a'łgɛ dī-l!ī-g·ik-g·a'ksgɛt. Ada al txan!ī' ksɛ-
nɛknā'⁰łgɛt diłdɛldū'⁰lsɛdɛt gu wī-l!ī-wā'ldɛ dɛ lax-yū'⁰bɛt
dɛ'rɛtga⁰.
Ada k·!idē'⁰l sa sga-na'ga li-g·a'ksgɛsgɛ lax-yū'⁰pga⁰.
25 Ada ła am-gâ'g·îdga⁰, ada wul dī-ts!â' a'ksɛt sta-ylā'ga-
yā'⁰tga⁰ a lax-yū'⁰bɛt. Łā' wula tgi-t!ɛm-yā'⁰ a'ksɛt ada
txan!ī' wul lɛks-g·ig·a'da ganga'nt yâ'⁰pxa wī-n-tgu-lê'lbɛksk [1]
ā lax-sɛ'rɛlda. Ada dił wī-qam-dɛ'rɛm g·a'tga⁰ dił qam-
dɛ'rɛm ya'ts!ɛsk, ada nɛ-qam-dɛ'rɛm ts!ū⁰ts, ada g'ap-txan!ī'
30 qam-dɛ'rɛm lā'⁰ltga⁰, ada dił g·ik ligi-lɛp-gâ'⁰ sagait-yâ'⁰pxa
wi-ts!a'lɛksga⁰ asga lax-sɛ'rɛldaga⁰.
A'łgɛ sɛm-lu-g·axł g·a'dɛ n-da-wā'ldiya gwa⁰. Da am-
wī-wula p!ū⁰tya na-gwa⁰. Ada ła lɛbagait-p!ū't a txan!ī'

---

[1] Duncan prefers wī-ts!a'lɛks.

and all kinds of animals were saved. Only the hauhau'
and the simsi'm were dead.

(This animal is worse than the hauhau'. Its body is
like that of an animal, but its face that of a man. When
it is angry, it stretches out its face. It is the one that
vanquishes all the animals and people. These two died
in the Deluge, — the hauhau' and this animal, — only
two, because they make their house in caves.)

While the water remained on the earth, a strong wind
struck the great mountains, and the people staid in their
canoes with elk-skin houses in them, which were in the
canoes. Then they heard a great noise above. It was
like the sound of a bell which was ringing in the air.
Therefore the people were much afraid. They were
frightened of everything during the Deluge.

And they wailed for their children who had died in the
Flood. And when their canoes were driven away to the
edge (of the sea), and the waters covered everything on
the earth, all the tops of the greatest mountains were not
submerged; and then everything that was breathing and
living on the ground died.

For twenty days the earth was submerged. Then it
stopped, and the water began to sink again and went
down from the ground. The water went down continually,
and all kinds of trees were swallowed by the whirlpool
of the sea; and also the corpses of the people and the
dead animals and the dead birds, and all the dead snakes,
— everything was swallowed by the whirpool of the sea.

Some people did not perish at this time, yet they were
scattered around along here. That was when their tongues

hał-gwa'⁰. Nin!ī'da wula łgwa'iksga nᴇ-ga-dᴇldū'⁰lat. Nᴇ-
gâ'ga dᴇm g·ī'⁰tgᴇ a'ksᴇt, nda sagait-k!ᴇ'rᴇl a'lg·igat.
Ada' ła qa'odi g·ī'⁰tgᴇ a'ksᴇt, a ła p!ū'⁰tgᴇt a ligi-lᴇp-nda't,
da wul sîtyā'⁰ksᴇ nᴇ-ga-dᴇldū'⁰latga⁰. Nin!ī' gan-ha'u nᴇ-
5 g·a'da hał-gwa'⁰, dat al g·am-wulwulā'i nᴇ-ga-wulwulā'isgᴇt,
ts!u lᴇp-wula al'a'lg·îxtga⁰, dat g·ap-wulwulā'i nᴇ-ga-dzᴇp=
dza'pgᴇt Lax-x-sg·ī'⁰gᴇt, G·îspawutwa'da ligi Lax-g·ibū'⁰,
Ġanha'dat; ts!u wagait-n'a G·idᴇganē'⁰tsga⁰, da wagait-na-
txa-haiwā'⁰sᴇt, sga-na'gadᴇ Wīk!ī'na; ada wagait-txa-gᴇ'=
10 rᴇlkat txas-Lax-hai'dat, a wul g·ap-amiā'⁰t gᴇsga k!ᴇ'rᴇlda
qal-ts!a'bᴇt ā ngâ'ga dᴇm g·ī'⁰tgᴇ a'ksga⁰. Ada p!ū'⁰tgᴇt
gᴇsga ła ga'odi g·ī'⁰tgᴇsga a'ksga⁰. Ġana ts!u wa-n!ᴇx=
n!ô'idᴇ nᴇ-a'lg·îxt, ada g·ap-nᴇ-dza'pgᴇt nᴇ-wulwulā'idᴇt
asgᴇ wulwulā'isgᴇtga⁰.

15 Walā'inī na-ma'łdu t!ᴇpxadū'⁰l g·ada na-lᴇ-mâ'tgᴇt· a
nᴇ-ts!uwā'n wī-nagᴇm sganī'⁰sdᴇga⁰? Nin!ī' n-di-nᴇgwā'⁰dᴇ
txan!ī' lᴇks-g·ig·a'dᴇm wul-dzᴇxdzô'gat ā q!ala-g·it-k-siā'nt;
da g·ap-sagait-k!ᴇ'rᴇl dza'pgᴇt, ts!u nī'⁰ da dī-wagait-lᴇks-
g·ig·a'da al'a'lg·îxdᴇt ada' dił wul-dzaxdzô'xdᴇt ada g·ik
20 K·lū'sᴇms.

Wai, nin!ī' gan-wī-lē'⁰ksᴇm adā'oga gwai ā spagait-g·a'di
a gwa'⁰; ada spagait-sᴇla-wul-dzaxdzô'gami hał-gwa'⁰. Da
ligi-lᴇp-nda' wutwa'i ga-xsâ'⁰t a lax-yū'⁰bᴇt, ada nin!ī' wul
lâ'⁰dᴇt ā a'łgᴇt wulā'i lax-yū'⁰bᴇt, da wagait-a'łgᴇt wula'ił
25 nᴇ-wula-sᴇ-a'miātga⁰. Nin!ī' da' wula su-sᴇ-n-dzô'xt asga
nᴇ-wa-wulā'itga lax-yū'⁰pga⁰. Txan!ī' na·ga-xsâ'⁰ wa-xā'igᴇt
nda g·ī'tgᴇsda a'ksda⁰ nin!ī' da' wula k!uł-lâ'⁰d gᴇsga wul
lᴇp·wula am-ax·a'xłgᴇd ā wud'ᴇn-gwa'⁰.

Hī-ts!u-nᴇ-g·ī'⁰tga a'ksᴇt da a'łgᴇ ba'tsgᴇt ligi-gan, a'mksa
30 psat txan!ī' wī-su-lax-yū'⁰bᴇt. Ada ts!ᴇm-wā'lb łiâ'nt. Nin!ī'
huwā'lpt ā su-wul-dzô'xd ā dzô'ga-wī-lax-mâ'⁰nt guga na-
wa-łā'⁰ wulā'itga⁰. Ada dił su-ya'ts!ᴇsgᴇt txan!ī' su-gâ'⁰ as
dᴇp-nī'⁰tga⁰. Dat g·ap-a'mksa n-dza'pgᴇda sᴇmg·id dᴇk-
yā'⁰gut gana łat hôi'yat ā n łā wul-dzô'xt.

were mixed. Before the Flood they had one language; after the Flood, when they were scattered everywhere, their languages were different. Therefore the people along here know that they are relatives, although their languages are different; and they know their crests, Eagle, Bear, Wolf, or Raven, — even if they are Tlingit, or from the south as far as Rivers Inlet, and out West as far as the Haida, — because they are really come from one town before the Deluge, and they were scattered after the Deluge. Although they do not understand their languages, yet they know by their crests that they are relatives.

You know I told you that two persons were saved on top of a high mountain. These were the parents of the tribes on the Upper Skeena River. Thus they also have the same crests, although their language is different, and also the tribes of Nass River.

Therefore this is a great tradition among the people here, and also among our fellow-tribes along here. Wherever the canoes came ashore, there they camped on unknown ground. They did not know where they came from. Then they made a camp in the unknown country. All those canoes that did not perish in the Deluge camped about along here, wherever they landed.

Soon after the Flood there were no trees. The whole new land had only clay, and they had houses of elk-skin. These were the houses in which they camped on the shore of the great sea which they had not known before. And all the animals and everything was new to them; but they always kept their crests which they had used in their old camps.

Da txan!ī′ gwai′ g·a′di ā lɛp-nda wul k!uł-lå′⁰tga⁰, aks-
yā′⁰t, ada mɛła-k!ɛ′rɛl n-dza′pgɛt. Wī-hakhē′ldɛ nɛ-g·ig·a′=
dɛt ła tk!ā′⁰l nɛ-al'a′lg·îxt; su-dū′⁰la hôi′dɛt g·a′wun, gana-
wa-ła-wulā′it. Txan!ī′ n-dzaxdzô′gat' în-ksɛ-nɛknī′ dɛm
5 ga-miā′ntgɛt a wul ła su-qal-ts!ɛpts!a′pt, da a′mksa nɛ-ga-
dzap-dza′pgɛda gugulx-yā′⁰n wul sɛsuwa′ntga g·a′dɛt.

Then all these people, wherever they camped, increased, and all had one crest. There were a great many people when they forgot their languages, and they use new tongues now, which they did not know before. All the camps chose each one chief, because they had new towns, but they kept their crests right along through all generations.

VOCABULARY.

The following vocabulary contains the principal stem-words that occur in the preceding texts. To these have been added a number of words collected by myself in 1888, and published in the Proceedings of the American Philosophical Society (vol. xxix [1892], pp. 193 et seq.), and others extracted from Bishop Ridley's translations of the Gospels by A. C. Graf von der Schulenburg, in his book "Die Sprache der Zimshīan-Indianer in Nordwest-America" (Brunswick, 1894). No attempt has been made to give an exhaustive list of the available material. The object has been rather to facilitate the use of the series of texts presented in this volume. Grammatical notes on the language will be found in my "Handbook of American Indian Languages" (Bulletin 40 of the Bureau of American Ethnology).

The phonetic analysis of Tsimshian is not quite adequate, because all the material at my disposal was read to me once only by a single man. There remains particularly a doubt as to the differentiation of the vowels with following parasitic articulation (like a^0), and those with following glottal stop (like a^ε). I believe that both forms occur, but have not been able to distinguish them with certainty. I believe that also a considerable number of the initial fortes continuants (like $k!$, $y!$, $w!$, $m!$, $n!$) escaped my notice. Most difficult of all is the distinction between e and a. As stated in the introduction, all sounds a lean towards e, sometimes to such an extent that I wrote some-

times *e*, sometimes *a*. I believe that all initial stops followed by vowels are either sonants or fortes; but here, also, new evidence is required.

The order in which the sounds are given is the following:

a		b	m	d	s	n	g	g·	g̣	l
e,	i	p	m!	t	dz	n!	k	k·	q	ł
y,	y!	p!		t!	ts		k!	k·!	q!	
o,	u				ts!				x	
w,	w!								r	

Words followed by B were collected by me in 1888; those followed by S are taken from Von der Schulenburg's Dictionary. References like 212.5 refer to page and line of the present volume; those preceded by ZE refer to my paper "Eine Sonnensage der Tsimschian" (*Zeitschrift für Ethnologie*, 1908, Heft 5, pp. 776–797). References to G refer to the Grammar in the "Handbook of American Indian Languages" (Bulletin 40, Bureau of American Ethnology [1911]).

Attention may be called to the uncertainty of the termination of some stems and words. In quite a number of cases it is impossible to tell whether terminal *d*, *t*, *g*, *k*, *tk*, *sk*, belong to the stem or not.

a, a, preposition (see G 360, 410) 72.15, 17
a-, easily (par.)
ā, oh! 228.30
A'aiyā'wuxk, a name 212.6
aya-, successfully (par.)
  aya'-wul, skill (= successful in doing
    ZE 789 [169]
  ayā'ltk, (= aya-yaltk?) to return with
    success 140.13
  aya-wā'l, a long time
ayawa', pl. ayaluwa to shout 176.10
ayā'wux, law, custom 218.11
  ayā'ug'ask, commander
ā'yîn, no 78.1; 86.20; 130.4
ayîlwā'ºd, to howl 156.18
āyuwan, to stay away for a long time
  (2nd person sing. of aya-wāl?) 78.13
awā', proximity 70.17, 23, 25
āu, to cry, to wail, 72.4; 198.26
a'uta, porcupine 74.20; 204.25
a'us, sand 134.8
  mɛs-a'us, ochre (= red sand)
awus-, ready to move (part.) 124.25
awul-, away (par.)
  awul-ma'ga, to help 176.3
sɛa'wulksk, to drift away (not without
  sɛ)
ap, bee
āºb, father, said by woman 88.5
(a-bū'), a few (a+bū) 116.30
āp!ɛx, to remember 70.14
  aᵋā'bɛx, pl. 154.20
apda-, singly, each (par.) 246.8
ām, pl. am'ā'm; with connective, ama,
  good, well 72.16; 74.7
  ama-p!a's, handsome (= well grown
    76.23
  ama-wā'l, pl. ama-ga-wā'l well-to-do
    80.16; 192.8

lu-ā'msgɛ·gât, happy (= in good heart)
  74.7
ama-nī'ºts, to take care (= to look
  well) 88.15
txal-ā'm, worthy
am-, only (par.) 88.14 (see g'am-)
a'mksa, quite 86.5; 228.17
amgait, already, just there ZE 782.2
am-k!âl, alone = only one S
am-, serving for (par.)
  am-mē'ºlk, mask (= serving for dance
    ZE 784 [85]
  am-halai't, dancing head-dress used in
    ceremonial dance
  am-hau', voice S
ām (?)
  wī-lax-ā'm, great plain on top 84.29
  T!ɛm-lax-ā'm (for t!ām-lax-ā'm) being
    on prairie (name of a village) 242.2
aºmāū to bear S
amā'lk, scab (am-mālk[?])
amī, if 78.19
amiā'(t), to come from, pl. 76.30; 176.27;
  250.10
amō's, comer 166.15
amu'ks, to listen 210.31
Amdigulnē'ºx (?), a name ZE 783.5
amg·ī'ºk, a species of duck B
(amgait, already, just there, see under
  am-)
am-gâ'ºg·însk passtime 226.17
ād, to fish with net
  huk-ā'ºd fisherman
ā'dɛk, to turn back 186.31
ada, then (probably a da) 70.2, 15
adā'wux, story 234.29; 70 title.
adaga'n, fungus on tree (ada+gan)
adigul- quietly
  adigul-wa'n, to ist still pl. 248.11

[236]

āᵒtk, night 214.9; ZE 781.1

asī', when 176.1; 228.26; 232.34

a'sōt, sea-egg B

Asuwa'lg·ad, a monster, crest of the Ḡanha'da

asdi-, from the middle to the side of the house (par.) 176.23; by mistake 88.24; 162.9

 asdi-wā'l, to be in danger S

āᵒsk, to promise 78.9 (stem probably ā-, or ē-; see ē'an)

asgE, preposition (see G, pp. 360, 410) 70.10

ā'dzEks, proud 146.12; 238.1

ā'dzax, enough 74.9, 15, 22

ana'i, bread B

an'anē'ᵒx, a species of duck B

anā's, skin 172.3

aniā'ᵒ, the one next in age 166.9; 212.6; ZE 783.4

anī's, pl. an'anī's, branch 210.29; 228.2; ZE 784.5

an'ô'n, pl. ga-an'ô'n (stem ôn) hand 196.2; 210.11

anâ'x, to agree 78.19, 22; 214.28

anâ'ᵒl, pl. ak'anâ'ᵒl, to permit 102.28

an-hā't, side of body (see hāt) B

agwi-, outside, beyond (particle)

a'kEs, lime 136.29

aks-, opening up (par.) 76.9

 aks-yā'gwa to increase 200.21

 aks-iā'ᵒ to increase 222.24

aks, water 192.2

 q!ala-a'ks, river (= up-river water) 192.2

 aks, pl. lE-a'ks, to drink 110.8, 22

 g·i-ā'ᵒks, out on water 164.12

 sa-g·ī'-aks, it gets calm quickly

 galdEm-a'ks, receptacle for water

 ha-a'ks, spoon (= drinking instrument)

āq, mouth 178.9, rim 168.16

 sEs-ā'ᵒxs, to laugh (= to play with mouth)

 lax-ā'q, gunwale of canoe 158.18

txa-ā'q, place in front of door 236.7

axɬk, pl. ax'a·xɬk, to arrive, to reach 84.5, 7; 194.3; 212.1

 da-a'xɬk, to succeed

al, but 70.5; 84.12; 86.25

ala', smoke-hole ZE 790 ¹⁹⁴

ala'sk, pl. ak'ala'sk, weak 238.6

alais, lazy S

alu-, plainly, alone (par.) 148.30; 156.33; ZE 785.9

a'lg·îx, pl. al'a'lg·îx, to say 72.28; 78.23

 a'lg·agask, commander

āᵒlks, servant 132.18

ālx, pl. al'ā'lx, brave 212.27; ZE 783.6

aɬ, not (in interrogative sentences) 88.6

aɬenā', palate B

aɬō'm, sail B

 tēh-aɬō'm, sheets

 ga'nEm aɬō'm, mast

 aɬō'm xsâ, sail-boat

 aɬō'm g·a'muk, flag (= sun sail)

ā'ɬbEgan, to figure out, reckon ZE 792 ²²⁵

aɬda-, in the dark (par.)

aɬdiga'us, humming bird (from ga'us, head [?]) 200.9

a'ɬgE, not 72.2

ē, oh! 76.26

ī, fie! said by woman 146.11

ētk, to call by name 82.3; 110.3

ē'an, to promise 156.4 (stem probably ā- or ē-; see ā'ᵒsk)

ē'ᵒpEn, light of weight B

īm, quill of porcupine 204.29; ZE 793 ²⁴²

ēmx, beard B

ës, êᵒs, whole number of 92.26; 144.11; 170.16

îs, smell 180.14

în-, the one who (used only with transitive verbs; par.) 70.21; 80.12, 32

iɬā'ᵒ, blood 170.29; 196.26

 iɬā'ᵒtk, red

(t!uks-iɬē', boom of sail [?] B)

yEr, yîr, to hide 166.1; 176.29; 178.2; 198.21

(ya, to say), only in the from da-ya′
    228.9
yā, spring salmon ZE 794 [261]
    siā′, to catch spring salmon (sE-yā′)
(n)yā′⁰, grandfather 128.8; 214.13
    na-gan-yē′tqum male ancestor B
yā⁰, to go, sing. 70.17; 72.8
    txal-yā′⁰, to increase 76.2; 80.32
    lax-wusEn-yā′⁰, crest of mountain
      (= on-along-going) 84.8
yā′i, barrel B
ya-ī′, hurrah! 212.24
ya′us, to present 116.31
yā′uk, cover of box B
ya′uɫEmx, pl. yîkya′uɫEmx, to advise
    80.26; 134.1; 210.26; 214.14
yahâ′ai, yêhâ′ai, I don't know! 100.17;
    194.13
(nak-sEm-)yā′⁰wun, right hand 194.23
yāmx, pl. yîxyā′mx, bait, to lure 226.23
    yā′mgask, fraud
    yā′mx, tricky
yā⁰d, to distribute 170.22
(yā′⁰tk)
    man-iā′⁰tg, to grow up 222.10
yā⁰sk, to come 234.1
y!ān, excrement 146.10
ya′ni, ian, mink 128.18, 206.19
tgwiyen, to offer (tgu-yen) S
yen, yentk, to convert S
yena-t!ū′⁰tsk, rust S
ians, leaf
iā′nst, small chiton
yas, pl. yîsya′dz, to kill, pl. object; to
    chop 88.5
    ya′ts!Esk, animal 76.30; 204.4
yā⁰k, pl. yîkyā′⁰k, earthquake S
yā⁰k, to give potlatch 82.1; 110 5;
    190.4; 222.17
yā⁰k, pl. liyā′⁰k, to follow 82.15, 30;
    84.1; 108.17; 228.2
yiga′, halibut-hook B
    yAgA′rEt, halibut fish-line (a constel-
    lation) 108.12

ya′gwa, to hold
    sEn-yā′⁰gwa, to hold firmly 194.23
yā⁰ks, noble 72.18; 114.20
y!aq, pl. y!îxy!a′q, to hang 112.24
y!aga-, down along the ground (par.)
    76.1, 15; 78.31
y!agai-, however (par.) 244.6
yaltk, pl. yîlya′ltk, to return 74.6; 76.23;
    82.7
    dī-yî′ltg, to avenge 214.10
yaɫk, yêɫk, smooth 142.28; see yiɫ,
    slime of fish
yēi, pl. yîkyē′i, fat 76.4; 88.22; 120.1
yē⁰n, fog 88.10; 90.7
yēk, to draw lots S
(tik-yā′⁰xk, to leave secretly B)
yîl, to drill
    yî′l-gan, fire-drill (= drilling-stick)
yiɫ, slime of fish; see yaɫk, smooth
yiɫ-t!ā′t, kite (a constellation) 108.11
yâ⁰, to roast, scorch salmon 74.8
yâks, pl. yoiyiks, to wash S
yâxk, yā′wExk, to eat, sing. intransitive
    130.18
    ha-yā′wExk, fork (= eating tool)
yū⁰b, yū⁰p, land, ground 174.13; 208.23;
    210.12
y!ū′⁰ta, man 76.23; 78.2; 86.29
y!ū⁰t, pl. y!îkyū′⁰t, to carry around neck
    124.24
yu—g one who has — (par.) 116.20;
    ZE 783.6
yukdā′l, eight
yū⁰ɫ, supposed 216.6
ō, yes B
(â?)
    â⁰m lak, powder (= quick fire)
âi, mourning-song 220.4
(â) top, only in the form lax-â′ ZE 784.2
ôi, pl. ây′ôi to throw 198.5
ōp, ôp, lest 212.29; 228.30; ZE 786 [109]
(gal-)â′t to let go 228 21
ū, to fish with line 220.11; 242.21
ūm!gâ′⁰ks, sacrifice 138.15

ūmł, bucket

ū⁰d, to bake 102.11

âs, stomach 132.18, 27

ūasha, ūusha, fence S (= wās, platform?)

ūushk, to smell, stench S (= īs)

u'ung, scoundrel! S

ōnks, ashes 86.26; 106.9 (ō'nksᴇk?)

ôks, pl. ak'ô'ks, to strike (see ôi) 70.19; 100.9

uks-, out of, from top; out towards the water (par.)

ôl, black bear 76.7; 86.17; 216.30
  mᴇs-ô'l, red bear 82.13; 86.17

ō'⁰lis, great-grandson B

âłk, firewood 100.6; 176.31

wᴇ-g·a'tk, homesick 108.7; 154.19

wa, go on!

wa-, without (par.)
  wa-ā'ien, common people B
  wa-gâ't, foolish (= without mind)

wā⁰, pl. huwā'⁰, name 72.28, 31; 82.3; 108.10; 198.22

wā, pl. wutwā'⁰ to meet 70.15, 27; 82.18; 84.28; 90.4

wawa'⁰, to be puzzled 168.18

waabuksh, hill S (?)

wai, pl. huwa'i, paddle; pl. luwa'i, to paddle 124.18

wai, well! 70.1

waiyanksh, pl. waiyikyanksh (= wa-yâks), to hope, trust S

wā'bᴇn, pregnant 118.2

waik·, elder brother 194.5

wā'dᴇmłk, pregnant (see wā'bᴇn) 164.14

wat, female slave B

wā⁰t!, pl. huwā'⁰t!, to trade 80.17, 32
  wa't!ᴇtk, to sell 170.1

wati-, without (?) 246.2

wadi-, wati-, like (par.) 70.24; 110.30; 116.23; 142.22; 212.15

wa't!a-, 120.14

wātk, to come from, sing. 134.28; 210.22; 212.1; ZE 785.10

wā⁰s, rain 236.4; ZE 785.8

ha'iwās, south

gisi-hai'was, south east

was, pl. wuswa's, garment 154.2; to dress 198.7
  wa'sᴇn, to put on garment 90.18
  wask, dressed 104.30; 210.5

wās, a monster 158.21

lax-wā'⁰sᴇt, platform in rear of house 220.22

whashālsh, to force some one S

wa'tsᴇx, wôdzᴇx, to last, remain; the last ZE 789 [163]
  wô'dzᴇga, every time 110.8

wa'ts!a, otter 166.33; 168.7; 206.13

wān, 2 person sing. of wal, to do 76.25; 86.20; 88.3

wan, to sit, pl. 72.3; 236.1

wan, deer

wā⁰n, tooth 160.7; 194.31; 206.28

wā⁰n, to obey 154.9; 196.14; 210.27

wanau (?), trouble S (wa-anâ'x, without agreeing?)

(wantk), only in the form lu-wa'ntk, pl. lu-wanwa'ntk, to be afraid, startled

wans, to chip with adze 136.5

wā⁰ks, to dip 168.7

wak·, see waik·, brother 120.18

wā⁰k·, kid of mountain-goat 92.10

wagait-, completing an action entirely 86.11

waxwog, moths S

wa⁰x, wôq!, pl. wâ'wôq!, to dig, to bury 150.30; 162.22; 196.1

waxł, beaver's tail 230.13
  wałg 228.18 (?)

wāl, pl. huwā'l, to do, to be 80.11; 88.11, 17; 90.9
  ama-wā'l, well-to-do

wā'li, pl. wulwā'li, to carry 162.32; 180.12; 196.3; 228.10

walp, pl. huwa'lp, house 72.12; 80.13; 214.1

(wā⁰lks) only in the forms

łgu-wā′⁰lks, sing.; k!abᴇ-wā′⁰lks pl.,
    prince 86.30; ZE 797 ³⁰⁸
wālxs, to gò, pl. ZE 784.4
    k!uł-sa-wā′lxsᴇd, travellers 210.31
wał, yellow cedar 138.10
wēnshil, to wink with eye S
wī-, large, sing. (par.) 74.13; 76.12; ad-
    verbial 90.5
    the clumpsy one 230.5
    wi-lē′ks, large 70.1
    wi-ha′u, to cry
    wi-hē′ld, many
Wik·lē′na, Awī′k·!ēnox, the tribe of
    Rivers Inlet 224.3; 250.9
wâ, to invite 122.12; 190.41
wâpx, forehead 80.6; 194.28
wâms, devil's club (*Fatsia horrida*)
    164.27; 166.17
wâmxk, pl. wukwâ′mxk, to suffer 238.16
    wâ′mgask, to get angry
wâmłg, child 216.2; 220.7
wâ′⁰k!ᴇl, to wring out ZE 796 ²⁹¹
wôq, to sleep 78.4
wôq!, to dig, see wa⁰x 150.30
sᴇn-wô′x, to admonish
wôxt, to stay over night
wud′ᴇn-, away forward (par.) 250.28
wâ⁰, to hunt on water 118.24
wut!a-, great, pl. (par.) 208.19; 220.12
    wut!a-g·a′d, old
wus′ᴇn-, along the inside (par.)
    wuts!ᴇn-, along the middle (par.) 106.9
wū′dzi, caribou 76.21
Wutsda′, Bellabella, the Heiltsuk of
    Milbank Sound 246.19
wun-, innermost part (par.)
    wun-ga′us brain 216.9 (gaus, head)
wunā′i, food 70.17; 244.18
wuna′ts!ᴇx, to whip
wunax, to plant S
shūwanau, shuānau, shawunau, to trouble
    someone S (sᴇ-wunâ′?)
wundâ′, tobacco 176.13
wundâ′, gland in cheek B

wukts!ᴇ′n, cirrus cloud B
wul, being (see G pp. 338, 399) 70.12, 14;
    72.3, 4; 78.24 etc.
    wula-g·â′, pl. wula-lâ′, law 218.27;
        242.7
    wilgauishū (wul-gâ⁰su?) desert S
    wul-ksi-lā′ntk, temples B
    wul-dō′g·atk, war
wulā′i, pl. wulwulā′i, to know 76.30;
    ZE 785.3
    sᴇ-wulā′i, to teach
wulwulā′isk, relations 82.8; 218.11
wul′am-, out of water (par.) 134.8;
    232.20; 234.23
wul-a′gilis, clever ZE 783.7
sᴇ-wulī′⁰n, to bother 186.33
    sᴇ-wulī′⁰nsk, hunter 188.1; 200.1
wulī′⁰l, pl. wulwulī′⁰l, to rub 136.27;
    ZE 789 ¹⁸¹
wul′ī′⁰l, pl. ga-wul′ī′⁰l eye 186.7; 202.28
wuł-, away (par.) S
ha-, instrument (par.) 82.28; 84.31
    ha-g·ayā′n, 164.25
    ha-wula′wa weapon 198.8
ha, air 84.19
    lax-ha′, sky (= on air) 84.32
haā′, yes (shouted from a distance) B
haya′tsk, copper plate 170.13; 244.19
    (= used for potlatch)
hayā′⁰ks, to put, to get ready, sing.
haiałi′laxs, pestilence B
hayō′⁰ts, to make fun of some one
ha′yuk, soul (?)
    wul-hā′ik, wul-ha′yuk, smell
Haida, the Haida 250.10
hai′ts!ᴇmax, to order S
hau, to say 70.14; 72.6; 80.29; 82.11;
    86.23, 28; 88.2
    hautk, to cry, sing.
hâu, term used to call the attention of
    boys 90.15
hawa′l, arrow 82.29; 84.26
    nta-hawa′l, quiver (= arrow recept-
        acle) 82.28

hauhau', a fabulous monster, said to be similar to panther 248.2

ha⁰wa'łk, taboo ZE 794 ²⁵⁹

ha⁰wa'łga, not yet 116.17; 226.22; ZE 782 ¹⁶

ha⁰wǐ'n, before 112.4; ZE 787 ¹³⁰

hawulwulwulā'i, mocking-bird 202.2

(hauli), only in the form g·îl-hau'li, in the woods 82.5

hahangâ'tk, to damage out of spite S

hap, to go to a certain place, pl. 176.20; 202.17

hapsgā'wɛlk, small spoon

hamhā'm, a name 212.9

hamho'm, knuckle B

hamâ'lk, to annoy

hāt, intestines B

hadā'i, to steer canoe B

hadahau', treasure, valued property 232.33

ha't!ɛk-, lengthwise along middle line (par.) 178.10

ha't!ɛks, ha'dɛks, pl. lahā'dɛks, to swim 158.15; 170 32; 226.9; 230.27

hat!ā'xs, pole for punting canoe

hat!a'l, cedar-bark B

hat!a'xk, bad 186.18; 198.11; 242.12; 248.4

hatâ'dax, to boil up S

hā⁰s, pl. hashā'⁰s, dog 142.17; ZE 791 ²¹¹

hasā'x, to wish 78.8, 18; 88.20; 180.25; 206.6; 230.13 (see sag)

hasâ'eq, bell 248.14 (see sâega, early)

hashô'sk, excitement 170.23; 182.31

hasba-, upside down (par.) 128.27

hastā'leks, third finger B

hā⁰ts, pl. hashā'⁰ts stump 156.12

hats!, hardly, now 102.12

ha'ts!i, now 192.24

hats!ɛna's, good luck 80.12; 166.18

hats!ɛnā'sɛr 202.17

hats'ɛks-, roughly (par.)

ha'ts!ɛksɛm, again 84.16, 20, 27; 88.16 200.16; 203.12

hatsaɛ'rɛl, snail B

hats!a'xłk, in front 110.26

ha-ts!a'lt, squid B

hats!iā'⁰n, fly-blows 116.23

hats!ế'⁰k, first-finger B

hanā'⁰x, pl. hanā'⁰nax, woman 70.4; 72.18; 80.12; 86.17, 19; 220.18

sig·idɛmna'x, chieftainness (= sig·idɛm hanā'⁰x)

han- (par.?)

g·îl-han-wā'⁰ks, pl. g·îlɛm-han-wā ⁰ks, reward for paddling 168.25

han-walā'g, to destroy 182.29

hanmâ'⁰l, nock of arrow B

hagul-, slowly (par.) 98.4; 134.32; 198.2; 226.9; 234.12

hagul-hō', rope

hagul-g·a'd, strangers B

(yu)hā⁰k(sg), (to have a) bucket (?)

(gan)-hā'g·ilg, sparks ZE 795 ²⁷⁴

hak!â'⁰, back 76.22; 176.24; 230.32; 232.8

haks, pl. hakha'ks, to scold

hā⁰x, goose 186.1

hā⁰xk, pl. haxhā'xk, to get into difficulty 80.27; 106.13

annoyed 236.6

ha'g·an, to bother

haxha'k!ux, to close 96.16; 98.2

halai'd, shaman's dance 92.19; 220.8

am-halai'd, dancing head-dress B

halā'g·ix, to laugh at some one 88.18, 25; 216.5; 242.27

halha'l, spinning-top ZE 795 ²⁶⁷

haldɛm-, upward (par., not free) 70.22; 72.26

haldā'u, to cure, bewitch 214.12

hał-, along the edge, edgewise (par.) 236.17

hałâ'⁰, calico, fringes of leggings B

(hết), to stand

hētk, to stand 76.24; 86.12, 15

ha'yin, pl. haha'yin, to place upright 126.33

hĕs, pl. hashĕ's, to send 88.8; 180.27

hē'xɛl, to persist

hēld, pl. hakhē'ld, many 70.12; 88.4; 192.6

hī-, beginning (par.) 72.12; 74.3; 76.27; 78.4; 82.15, 30; 194.3; 212.31
  stɛ-hiā'ᵒt, to continue 208.11

hī, noise of crying 178.27

hidū', fame 82.10

hôi, to use 82.27; 220.18

hâ, to shout 90.14; ZE 788 ¹⁶²

hôi'g·iga(d), like 72.28; 84.18; 88.30
  pl. haxhôi'g·iga 100.23; 120.25; 162.32
  hôi'k·!agan, to imitate 158.12

hâ'yin, pl. haha'yin, to put upright 102.6; 126.33 (see hĕtk, ha'yin)

hâu, particle used by men as emphatic closure of a statement ZE 789 ¹⁶⁵

hân, salmon
  stɛmâ'n, humpback salmon (from stâm hân)
  sɛm-hâ'n, plentiful 168.12
  sɛ-hâ'n, pl. ga-sɛ-hâ'n, to catch salmon
  sɛ-wī-hâ'n, twins (= making plentiful,) B

hobiē', hurrah ZE 790

hâ'ᵒnɛr, shin bone

(hôks), to be with
  hôksk, to be with 70.2 : 76.7
  hô'ksɛn, to put with 172.32

hū'ᵒp!ɛl, evening 110.6; 132 11

hūm, to smell something 118.29; 180.14
  hūmsk, pl. humhū'msk, to sniff 164.4; 180.14
  hm! sniffing 180.15
  hū'mts!ɛx, to kiss 114.12

(hôl), full
  hôltk, pl. halhô'ltk, to be full 76.16; 80.12; 180.30; 204.29; 234.12
  hô⁶n, pl. hanhô'⁶n, to fill

hū⁰t, to escape, pl.

hū⁰tk, pl. hukhū'ᵒtk, to call, summon 76.1, 21; 156.2; 166.26; 172.21

hū⁰s, root 208.23; 210.15

hū'ᵒdzax, brook 242.18

huk-, expert (par.) 82.4, 15; 118.21; 220.24; 230.27

hukdza'n, fata morgana

hū'ᵒɫɛns, hellebore 162.17; 186.17

bɛn, pl. ga-bɛ'n, belly 182.4; 230.6
  bɛnbɛ'ntg, to swim belly up 242.26

bɛnɛm-, to act as though one was performing an action (par.) 234.13

bɛlhā', abalone 150.25; 194.31

bɛlā'n, belt, to put on belt

bɛlā'x, moss 228.3
  nta-bɛlā'x, vessel of moss

bā, to step 100.1; 102.4 (same as next?)

bā⁰, to run (sing.)
  haldɛm-bā'⁰, to arise 70.22; 72.26
  ba'han, to cause to run 210.11

(bunba'in, to break [bread] S)

bās, pl. li-bā's, to be afraid 76.24; 88.14; 208.24; 210.7

bā⁰sg, wind 244.7

ba'sɛxk, pl. bɛsba'sɛxk, to separate 114.13
  ba'sɛgan, pl. bɛsba'sɛgan, to divide 116.29; 188.26

(bats) upright
  batsk, to stand (sing.) 74.1; 84.31
  ba'ts!ɛn, to place upright 88.32; 178.7

bana, bag-net 98.25; 112.24

ba'gō'la, to suffer violence

(ba'g'an) bɛba'g'antk, to denie
  bɛbā'g'an, to denie some one something

baq, to taste
  a-ba'g'ask, worried (= easily tasted)
  bɛba'ga, play ground 226.12; 230.26

bax, to fight B

bax-, up along the ground (par.) 88.7, 21; 90.9
  bɛ-bax-hashĕ's, those who had been sent up 88.7

bā'⁰x, to tear
  baxbā'q!al, to tear 208.20

bē'ga aks, a tempest on the water

baxsk, to shake one's self 90.6

bā⁰l, to try 88.3; 216.22; 226.16; 228.7; 230.28

bā'lax, pl. bîlbā'lax, ghost B

bāɫ, pl. biɫbā'ɫ, to spread, to stretch, to cut open an animal 76.15; 82.13; 86.11; 88.32

bê, father, said by boy

pē, liver B

bē⁰xk, to tear off bark from cedar

biā'xɫ, cliff 190.9

biā'ls, star 90.10; 212.13; ZE 795²⁷⁶

(nE-)bī'⁰p, pl. ga-nE-bī'⁰ptg, mother's brother, 166.6

bīk, to say a lie

bī'ɫtsEg, red sunset ZE 795²⁸⁵

bâk, to wail, to weep (pl.) 72.3, 6; 196.6

bâl, pl. bElbâ'l, to guard, keep 136.3; 222.24

    ha-bâ'ld, ZE 797³¹¹

(bū)

    a-bū', a few

    sga-bū', a number 88.7

bū⁰, pl. bEbū'⁰, to wait 126.9; 194.1; bū'însEm, get out of the way! 180.18

    babū'⁰du, I am waiting

bū, noise B

bū⁰, pl. ga-bū'⁰, to blow 138.1

būs, to split 176.32; 178.1

puksk, saliva B

bū⁰ltk, to warn 176.11

ptEltk, to climb

ptax, clan 214.17

ptal, rib B

ptô⁰ɫ, platform of house 116.6

psa, clay (excrement?)

pts!ān, totem-pole 188.16

txa-plantk, to appear S

pɫaksk, having pain 230.11

pɫiā'r, to relate 78.14; 180.7; 194.14

pɫân, sea-otter 168.33

p!El-, in an unusual frame of mind (par.)

    p!El-qam-mī'⁰lk, to play in an unusual way 244.9

p!Elô', to break a law 218.29

p!Elk!wa', down of bird 138.15; 186.5

p!Eɫ-mū', ear-ornament

p!as, to grow, sing. 166.22

    su-p!a's, young (= newly grown) 70.24; 72.8

p!axs, leggings B

    p!axs-txa, skin leggings B

p!al, pl. p!Elp!ā'la, button

p!āl, to ridicule 220.9

p!a'lg·îxsk, pl. p!Elp!a'lg·îxsk, heavy 132.30

p!iā'n, smoke 118.29

    x-p!iā'n, to smoke (= to enjoy smoke)

p!ē'⁰gal, p!ā'egan, to tear out and turn over 128.27 (see baxbā'q!al)

p!ē⁰l, to tear B

p!ī'⁰ɫEn, pl. p!Elp!ī'⁰ɫEn, to nudge 128.14

p!â⁰, to be broken (a wedge) 178.11

p!ū⁰, to scatter 248.33

    p!ū⁰l, to cause to scatter

    p!ū'⁰ldu, I cause to scatter

    p!ū⁰tk, scattered

p!ū⁰tk, steam 180.31 (= scattered?)

m, thou (transitive subject; see G., pp. 383 et seq.) 88.6, 24

mE, name of the box in which the sun was kept before its liberation

mE-, like (par.)

    mE-lī'⁰tg, greeen (= like leaves) 86.5; 230.19

    mE-ô'l, epileptic (= like bear)

    mE-wa'ts!a, crazy (= like otter)

mEdī'⁰k, grizzly bear 76.12; 208.15; 236.2

nak-mEt!Ek-yā'ᵉwun left hand 194.24

mEs-, reddish (par.)

    mEs-a'us, ochre (= red sand)

    mEsī'⁰n, copper 178.12

    mEs-ô'l, cinnamon bear 82.13, 18

    mEsk, red B

mEsmō'⁰s, cattle, cow (from Chinook mū'smus) B

mEsx, breast

mɛdzɛgalā'⁰, flowers 86.6

mɛxmē'⁰, grouse 74.13

mɛla-, both (par.) 72.2

mɛła-, each (par.) 116.29; 216.19; 220.29

mā'yi, berries 148.23

maâ'n, chamber-vessel 172.23

mā'dɛm, large snowflakes

ma'ti, mountain-goat 74.29; 108.22

mā⁰tks, pl. mɛtmā'⁰tks, dirty, slimy 110.32
  mɛtmā'tg, wicked 242.13

matxalā'ltx, snake B

mā⁰s, bark 72.27; 74.18; 76.12; 78.24

m!an, to rub with oil, anoint

m!an-, up through the air (par.) 84.3, 5;
  90.3; principal

mā⁰n, to be left 92.24; 102.9; 198.20

(mak), to put down several objects
  maksk, to put down several objects
    112.25; 230.31
  ma'k·!il, to drop down 204.11

mā⁰ksk, to wash 172.6

m!a'ga, to catch fish 242.22

mag, to put down one object 86.18, 27

mā⁰q, mā⁰x, pine nut 204.11

magâ'n, head of river 238.22

magâ'n, to explain 114.28

ma-g'â'xs, pl. ma-ga-g'â'xs, salmon-berry
  108.23; 148.4

mā'xi, rainbow 212.14

maxs, to grow, pl. 212.29
  maxsk, to stand, pl.
  ma'xsɛn, to place upright several
    objects 178.2
  su-ma'xs, youths (= newly-grown ones)
    212.29

maxłɛ-, through a narrow channel 118.2
  also, maxłɛ-ya'ts!ɛr, to give a great
    potlatch 220.33

maxł, to climb a mountain B

ma'la, to be in a hurry 126.11; 234.25
  sɛm-ma'lanu, I am in a great hurry

mā⁰lk, to burn 74.22

mał, pl. mɛłma'ł, to tell 78.7, 15, 18;
  88.20; 108.11; 198.10

malsk, pl. milma'lsk, to tell S
  sɛ-ma'lsk, to betray S

małᵉɛ'r, pillow 194.26

mē, sour

miä'n, master 132.16; 194.33; 222.23

miä'n, miyä'n, foot of tree 72.7; 74.17;
  228.28

mihô'ks, pl. mɛkmihô'ks, sweet-smelling
  86.6

mī⁰k, duck; ripe; rain-cloud

mī⁰lg, to dance
  qam-mī'⁰lg, to play 228.31
  am-mī⁰lk, mask

hmâ'mɛx, to smile 110.22; 114.21;
  216.4

mô⁰, to come near hitting

mâtk, pl. lɛ-mâ'tk, to save 104.13; 130.19;
  230.16
  mâ⁰n, to save, to cause to be saved
    208.18
  ha-lɛ-mâ'tk, olachen (= saviour) B

mâs, thumb ZE 792 [227]

m!âsx, fat chewed, heated and then
  eaten by licking off

mâ⁰n, salt water 138.32
  lax-mâ'n, sea

mâks, snow 196.28; white

mâq, kelp

môxk, to go aboard, sing. 118.9
  mô'g'an, to put aboard one object
    156.24

mâx, pl. maxmâ'x, humble S

mâlk, uneasy 218.24, to dislike noise
  mâ'lk!ɛn, pl. mɛlmâ'lk!ɛn, to force
    216.26

mâlks, crabapple 188.15

mū, ear 110.11; 194.4

dɛ-, with (par.)

dɛp, pl. of first person transitive, and
  of demonstrative referring to human
  beings 74.9, 22; 214.25

dɛm, future 70.17, 25; 72.7, 14, 15

dɛda, preposition (see G, pp. 361 et seq.)
  78.16

dɛr, dead, to die (pl.) 70.1, 11, 12, 21;
 72.3, 4
dɛr-yā'⁰gwa, to lead song 220.16
da, when 70.20, 22, 24
(da-a'xłk, to succeed)
(da-ya, to say 78.16; 86.21; 88.15; 228.9)
dau, pl. dudā'u, dɛdā'u, ice 70.24; 72.1;
 238.18, 27
dā'uł, to leave 72.24; 86.14; 88.12; 90.9;
 200.5
 q!an-dā'uł, to cure 234.19
 da'oł g·a'mk, afternoon B (= the sun
 leaves)
dahɛ'rɛs, hammer 136.5
daha'unsk, to disobey 196 15
dahâ's, axe 100.8
dab, to measure, count 132.11
 lu-da'b, whole measure (= in mea-
 sured) 220.26; 244.4
dab, liver
da'p!ɛl, and dza'p!ɛl, to play with a thing
dam, pl. dɛmda'm, to hold 80.6; 228.11
 dax-da'm, to hold fast 80.6
 damks, to squeeze
da'msax, pl. dɛmda'msax, downcast
 108.3
dāmxł, friend! 154.9; 226.17; 228.6
dasɛ'rɛm lâ⁰b, stone axe B
dasx, squirrel 74.6
dakł, pl. dɛkda'kł, to tie 134.4; 236.16
 dɛda'kł, bands 236.22
da'kłxɛn(x) (da'q!ɛnk), pl. daxda'kłxɛn,
 to drown 206.17; 232.5; 244 32
dax-, firmly (par.)
 dax-da'm, to hold fast 80.6
 dax-iā'⁰gwa, to hold fast 228.9
dā⁰x, ladder 180.29
da'xsɛn, to throw flat on water 172.10
 daxs, flounder 176.16
daxł, hammer 178.8
dalpk, dɛlpk, short 176.6; near 200.1
 da'lbɛksk, to shrink, da'lbɛk 238.7
dā⁰łtk, to meet 148.34; to fight 242.9
 dal, pl. dîlda'l, to fight 220.30

ha-l!i-da'l, battle-field 210.11
(dalx) to talk
 dɛda'lx, to talk 70.13; 80.30; 234.24
 dālx, to address 156.33
 ama dā'lx, to worhip (= to speak
 well) 188.20
dā⁰ł, my dear! (address of female) 88.20;
 172.6
 also used in speaking of a woman, as
 implying respect 152.11
dē, address used among men; implying
 respect of person addressed 196.31
dī', father (said by girl)
dī, also (par.) 70.2, 3, 25; 72.10, 16
dī⁰ pl. didī'ya, hill 246.3
tē'es, bow string B
g·a-dē'⁰sk, plaiting hair on one side of
 head
dē'wul, payment for burial to clan of
 father of deceased B
 x-dē'wul, to receive payment for
 burial B
dêsg·a'n, whetstone
dī⁰n, to avenge 240.4
dē⁰ntk, to lead
dē'lɛmxk, to reply 194.12; 204.2
(dēlpg)
 na-ga-ga-dē'lpg, anchor-line 244.14
dâ⁰, pl. dɛdâ'⁰, to place 74.20; 94.4;
 102.2; to be, pl. 94.9; 216.26; 220.29
 sax-dâ'⁰, to gather 146.24
dâ, stockade B
dâ⁰s, the opposite side 244.11
dâ'îxs, pl. dɛxdâ'îxs, sound, strong,
 sacred 218.27
doiłgisł(?) 212.25
dôx, to take several objects 74.5, 13;
 76.15; 78.31; 84.17, 23, 26; 244.14
(sga-dâ'k, to hinder S)
(txa-dogas, to buy S)
dū⁰p, pl. dɛpdū'⁰p, foot of mountain
 88.7; 190.8
 dū⁰b, 238.21
(dō⁰?)

wul-dō'⁰gitk, warrior 198.8, 210.10
(dūn ?)

tgu-dū'n, surroundings 222 33, probably more correctly·tgu-kdū⁰n, see 80.18

dū'la, pl. ga-dū'la, tongue 210.5
(dūlaxɫ)

tgu-dūlaxɫk, pregnant S
(dū⁰ls)

dɛdū'⁰ls, pl. dɛldū'⁰ls, 162.20; 166.6; 218.14; 230.21; ZE 782 ¹⁸

dū⁰lk, cedar-bark basket B

dū⁰lk(s), to get fire 196.16, 20

dū⁰lxg, pl. daxdū'⁰lxg, unable to move 84.12; 144.4; 184.31

ta-, extreme, pl. (par.) 188.14

ta-ga'n, board (gan, stick, wood) 98.30

tō rɛ'la, large seal B

tgɛ'rɛɫk, children 152.6; 212.5, usually k!abɛ-tgɛ'rɛɫk, little children

(tgamuxɫ, hidden S)

tgi-, down though the air (par.) 74.4; 76.7

tgīn, to drill fire 72.13

n sī⁰ tgī'⁰n, hearth of fire-drill B

gu-, around (par.) 76.23; 80.18; 92.3

lu-tgwī'ats, to hollow out with adze

tqāɫ, large net B

txa-, to use (par.) 94.12

txa-, place (par.)

txa-ā'q, pl. txa-ā'lq, outside of house 86.12; 236.7 (āq, mouth, rim)

txa-lā'n, behind 108.17; 184.3 (lān, stern of canoe)

txa-k·!ilē'⁰k, behind house 94.17

na-k-txa-gisi-hi-wā'⁰sɛt, east (= place where it begins to rain down river) ZE 785 ⁹⁹

txa-mâ⁰', body 112.31; 164.9; 194.34; 204.29; 238.16

tqa-mâ', 208.20

txa-, (same as txa-, to use?)

txa-dô'g, to take along 108.20

txa-lɛks-gia'tk, to be glorified S

(txa, all)

txa-n!ī', all 70.21; 76.17; 90.8

txā⁰, pl. t!axtxā'⁰, flat

t!axtxā'⁰, Flatheads

txa, skin S

txāīs, to accuse S

txa'ō, halibut B

txaâ'tk, cousin (?) 170.11

g·i-txautk, some time ago B

Txā'msɛm, name of raven in myth

txas-, along a long surface (par.) ZE 792 ²³²

wati-txas-nī' sa, on the same day 70.24

txaks-, (par.) 148.1; 156.20; 242.22

txaks-wan, to push down S

txaks-ô'ks, to drop down 148.1

txaks-hat!a'x, very bad 242.22 (perhaps txa-ks-hat!a'x, all extremely bad)

txal-, against (par.) 70.15, 27; 74.22; 76.7; 86.15; 232.2

txalakwak, chin B

txālpx, four 188.12; 208.33; 238.23 round or flat objects

txalpxdâ'l, four persons 198.27

txā'lpxsxan, four long objects 80.23; 188.12

txālpxsk, four canoes

txalpl'o'n, four measures

(txungaguntk, to become known S)

txālk, to put into fire 102.11; 130.5, txē⁰lk 150.23

txā'lɛmk, to heat stones

txô⁰, to take canoes to water 138.29

txâ, wide S (see txā, flat)

txâ, pounded (?) S

txâ, armor B

g·i-txâ'tk, some time ago B

txâxg, to eat; pl. intran. 242.17

t!ɛpxā'⁰d, two flat objects 78.25; 118.32

t!ɛpxadō'l, two persons 80.12; 214.11

ksɛ-t!ɛpxadō'l, twins B

t!ɛpxâ'⁰lt, seven round or flat objects

t!ɛpxâ'ltsxan, seven long ones

t!ɛpxaldâ'l, seven persons

t!ɛpxâ′ltk, seven canoes

t!ɛpxâ⁰ldɛl′ô′n, seven measures

t!ɛm-, towards the fire (par.)

  gun-t!ɛm-iā′⁰, to order to go to the fire 102.20

  sta-man-t!ɛm-yā′⁰, to continue to rise (landward ?) 244.29

t!ɛm-, nominal par., probably for t!ā+ɛm, sitting

  t!ɛm-ga′ī, shoulder

  t!ɛm-lā′ni neck ·

  t!ɛm-lax-ā′m, village on prairie (a name) 242.2

  t!ɛm-ba′, hip B

  t!ɛm-łā′m, leg below knee, hind-legs

t!ɛks-, surrounding (par.)

t!a, pl. t!ad′a′, far B

t!ɛl- (par.)

  t!ɛl-gâ′⁰d, to think 108.3

  t!ɛl-g·a′d, to serve food 130.18

t!āh, t!ā, pl. t!at!ā′, lake 176.3; 226.1; 230.13

  ts!ɛm-t!ā′mks, lake 192.19 (= t!ām aks being water?)

t!ā, to be, to sit, (round object), sing. 70.5; 82.26; 86.28

  lu-t!ā′d, to put in 210.18

  ha-l!i-t!ā′, chair

t!āᵉ, to slap

t!ā′wil, fish-hook B

t!ā⁰p, to pound stakes for net into ground 178.8

(t!am)

  t!amī′⁰s, to paint

  t!amxbī′⁰s, to be a painter of boxes

sɛ-t!ā′m, to begin 130.24; 242.21

  sɛ-t!ā′ dɛm lī′⁰minu, I begin to sing

  wul-sɛ-t!ā′tk, the beginning

t!ā⁰s, bird-arrow 164.29 (see t!ē⁰s)

t!a′k·!îxs, to choke

t!a′g·il-an′ô′n ts!al to make a fist B

t!ax-wa′ns, adze 136.4

t!āxs, to pole canoe (?) B

t!ā⁰xłg, danger 80.27 (t!â⁰xłg?)

t!ālp, to cover with hot ashes or fire 104.32

t!āł, to be (collection of objects) 86.7; 196.27; 244.15

  na-t!ɛłt!a′ł, company 214.18

  t!a′łɛn, to cause to be 170.29

t!ā′łxan, rotten wood 180.24

(t!ē⁰)

  ts!ɛm-t!ī⁰, nape of the neck 232.3

  ts!ɛm-t!ē⁰, top, ridge of a mountain 90.4

tēā′l, malar bone, cheek B.

t!ī⁰bɛn, sea-lion 168.32; 218.1

t!ē⁰s, bird-arrow B (see t!ā⁰s)

t!ē⁰n, valley

t!ī⁰n, go ahead! 216.8; 228.33

t!ēl, quick 108.17

t!â, tying string of blanket B

t!at!â′⁰, blanket 170.28

t!u⁰, to sweep, tran.

  t!ū⁰sk, intran.

t!ō⁰pxs, heel B (perhaps dū⁰pxs)

tō̈s, cat B

t!ū⁰s, to push, 94.10; 176.13, 14; to beat with fist 220.15

(tâsɛm, to gather S)

t!ū⁰ts, lance 80.24; 82.17, 28; 84.13, 17

t!ū⁰ts, pl. t!ɛst!ū′⁰ts, coal

  t!ū⁰tsk, black 244.5, iron

  qam-t!ū⁰ts, charcoal 136.27; 154.8

  sɛ-t!ū⁰tsk, to make black 136.28

t!uks-, out from top; from land to water (par.)

t!ôx, pl. t!ô′ᵉdɛx, to step on 146.9

t!âxłk, pl. t!axt!â′xłk, heavy 166.4; valuable 194.32; difficult 228.7

sɛ-, to make something (par.) 72.15, 27, 31; 88.3, 5; 176.3

  sɛ-wulg·a′d, murderer 196.22

sɛa′wulksk, to drift

sɛhū′, yarn

sɛpɛxī′⁰m aks, swallow B

sɛm-, very (par.) 70.20; 72.1; 76.24

  sɛm-g·it, very 228.19

sEm-gal, very 76 14; 88.1; 228.29

sEm'â'g·id, chief 86.19, 25, 27

sEmiā'wunt, right hand (see nE-ksE-miā'wan)

sEmg·ī'⁰k, woodpecker (= sā'⁰mEn g·ī'k, spruce pecker) B

sEs-, to play, to imitate (par.)

  sEs-dzô'x, to play camping 242.15

  sîs-ā'⁰xs, pl. lEs-aā'xs, to laugh (= to play with mouth?) 88.14

sîsa-lu-gulgwa'lk, to flash just for a moment 210.3 (lu- in; gwalk fire)

sEsō', rattle B

sEsū'⁰s, small, pl. 216.3

sEn-, firmly (par)

  sEn-yā'⁰g", to hold firmly 194.23

  sEn-wô'x, to rebuke 112.21

  (sEn-hā't, to try S)

  sEn-tsaai'lisk, to examine, to try B

  sEn-nā'⁰, to bait

sEn-dō'intk, garden S

sEnł, supposed 230.26

sEksū', urine

sExswâ'xs, pl. of xswâ'xs, to dive

(sEksgā'ls, to buy S)

sEr, mouth of river

sE'rElk, middle 86.13; 230.13

  sErliaxs, forenoon B

  sErElga ā'tk, midnight B

sEl, fellow, companion 94.21; 220.9

  sEla-, 72.22; 194.26

sElEm-, back (par.)

  sElEm-da-a'xłg, to get back 220.34

  sElEm-dô'x, to take back

sEla'bEn, to spout 138.22 (? sa-lā'bEn, suddenly they emerged)

sa-, off (par.) 86.18; 88.12

  sa-gā'⁰, to take off B

  sa-ba', to end (= to run off)

sa-, suddenly (par.) 76.22, 24; 84.5, 11, 12; 86.14

  sa-nā'⁰łk, to be astonished 106.16

(sā)

  sagau-sā', to have good luck 72.30

sa, day 70.13, 22

sa'îpk, hard

  sa'ip!En, to harden

sā'wun, to put berries into a box 148.32

sā'wunsk, book S

sā'⁰mEn, spruce-tree 74.2; 76.19; 226.15

  sEmg·ī'⁰k, woodpecker (= sā'⁰mEn g·ī'k)

sa'mi, meat 74.27; 76.3; 162.16; also used as pl. for: ol, black bear

sā⁰n, to put several objects aboard

  sā⁰ntk, to go aboard, pl. 170.31

sak·!, to pull, stretch out 80.22; 182.26

saksg, clean 230.31

saga-, to wish (see hasa'x) 96.11

sagitsū', to deal out sticks in gambling-game B

sagait-, together (par.) 74.12, 19; 82.1

sagau-, on edge of a high place (par.)

  sagau-hë'tk, to stand near edge 126.4

  sagau-sā'⁰ (sEgausē'a) pl. sagau-ga-sā'⁰ good luck in fishing, hunting 72.30; 192.15

sag'ap-, without purpose (par.)

sax-, (see sagait) (par.)

  sax-dâ', to gather 146.24

(sux, sāsux, thorn-bush S)

(sā⁰x)

  lu-sā'⁰x, pl. lu-sExsā'⁰x, red-hot 102.18

sā⁰l, to notice 72.22, only in negative form

  a'łgE sa'⁰l, not to notice

  wa-sā'⁰l, to handle without care

sā'⁰li, to request 96.23

  sā'⁰liyu, I invite

sāldz, to groan 130.16

sa'⁰lk!Ensk, pl. sEksā'⁰lk!Ensk, dismayed (? see sū⁰lk)

sā'⁰łk, perishable

sī⁰, pl. ga-sEsī'⁰, foot, ray of sun 108.29; 112.2; 236.16

sī-, before (par.) 74.10; 76.11; 78.24; 236.11

siā'ux, larynx B

sī'an, a kind of root 186.2

s'iā'n, bottom of water 158.30; 172.29; 232.14

s'iâ'n, glacier B

sī'⁰p!En, to love 88.1; 162.23

    sEpsī⁰p!Ensk, friends 166.22; 228.28

    nE-sî'⁰p!EnsgEm gasgâ'st, his friend crane 182.25

    sī⁰pk, sick 230.12

    ha-sī'⁰pk, sickness B

sëp, pl. sEsë'p, sEsa'yip, bone 98.27

    së'bEm g·a'dEt, human bones 88.7

(siti-)

    (siti-yā'ux, to return, reciprocate S)

    (siti-ā'ms, to exchange money S)

(sisawa'ntga g·at, descendants S)

sī⁰st, pestle B

(sisgwungā'tks, to demand S; see k!unk!unō'?)

sīn, dizzy, sing. and pl. (drunk S)

sineksâ'sk, bag of sea-lion intestines for keeping fat in B

sig·idEmna'x (= sEm-g·id-hā'nax?) chieftainess 70.2; 198.20

(sigił, to long for, desire S)

sig·âtk, to start, pl. 142.6; 164.31; 168.2

sī⁰l, to spin

(sīlk, to need S)

sī'⁰l-g·it, the eldest one 166.7

sêł, big spoon, Dipper (Constellation)

siłk, flanks B

sâ'eg, sā'wuq, early

sâ⁰ls, span form thumb to first-finger B

su-, newly (par.)

    su-p!a's, young (= newly-grown) sing. 72.33

    su-nā'⁰ł, tired 84.3, 9; 86.22

    su-kiâ'⁰xt, fresh grass 86.5

    su-g·a'wun, at last

su-g·a'd, murderer 196.22 (see sE-)

sū⁰, to swing (rope, baton) 112.30; 162.19; 186.11; 220.16

suwa't, Tongass woman (borrowed from Tlingit word for "woman")

suwa'n, to blow 134.8, blowing of shaman

swâxsk, to dive (see xswâxsk) 168.8; 232.12

sū'⁰na, you may! 86.30

sū⁰nt, summer 146.3; 200.32; ZE 795²⁷⁰

sū⁰ns, pl. ga-sū'⁰ns, blind 174.17

sōnłk, bear-cub B

su-lī'⁰nsk, hunter

    suwilī'⁰n, to pursue

sū'⁰lk, pl. sEksū'⁰lk, dreaded

    sū'⁰lk!Ensk, dismayed 228.26

spE-, place where something belongs (par.)

    spE-naxnô'x, supernatural being 188.24

    spE-sa'mi, bear's den 118.28

spaga, the place between 70.27

    spagait-, between (par.) 70.3

spaxlā'n, pl. sEkspaxlā'n, to tie up (?) 146.16

spaxł, to catch salmon B

sp!ā, to beat time 92.5

sta-, steadily (par.) 76.28; 100.18; 202.23; 244.29

    sdE-gô'p, continuous succession of waves 132.7

    stE-hiā'⁰, to continue 208.11

    sta-ga-lîplī'⁰b, continuous thunder 214.5

stata's, dish of mountain-sheep horn B

stâ, half, one side of a long thing 72.10, 11, 16, 17; 84.16; 86.29; 90.4

    stEmâ'n, (= stâEm hân, one side salmon) humpback salmon ZE 792²⁶⁶

stū'⁰p!El, rear of house 88.7; 180.32; 194.4; 220.22

stū⁰nxł, pl. ga stū'⁰nxł, to whisper 194.6

stukłī'n, rabbit 204.18

stū⁰l, pl. sEkstū'⁰l, to accompany 78.30 82.8; 86.23; 146.24

(snā⁰)

    lax-snē'⁰ld, back of hand

    lax-snē⁰xs, instep 196.26

sts!âl, beaver 74.25; 206.24

sk·a'msEn, a bird B

sg·a⁰l, pl. sᴇsg·a′⁰l, to press down 94.4, 5

sg·an, gum, pitch B

sg·inī′⁰s, pitch-wood ZE 784 [71]

sg·et, spider B

x-sg·ī⁰k, eagh (= eating sg·ī⁰k) 202.25

skᴇ, herring

sgᴇr, to lie sing. 230.5

sgatk, thick (fog) 90.7

skᴇtg, ordinary B

skī′yełaks, evening B

(ama-n-dap-sgeltk, a good measure S)

(skwai, pl. sikskwai, to stop, to rest S)

x-sk·ā′msᴇn, hawk (= eating sk·ā′msᴇn) B

sga-, across (par.) 86.12

sga-bū′, a number 88.7

sga-na′kt, some time 80.16; 84.30

sgā′yiksk, to hurt, to wound 228.5

sgā′ᵍwul, lower eyelid

sgats!ᴇr, ugly B

sgan, stick, tree, wood (only for desig-
    nating a particular kind; see: gan)

sgan-k!ī⁰n, quiver 84.14

sgan, pl. sᴇxsga′n, mat 94.29

gus-sgan, mat coat, rain-coat 80.25;
    82.29; 88.28

sqā′nēis, elbow B

di-sqā′nēis, measure from elbow to tip
    of finger B

sganī′⁰st, mountain 84.4, 6, 10, 21;
    88.10, 11

sqāg, pl. sᴇxsqā′g, to refuse 166.8

(sgāū S)

sqē⁰tg, dark ZE 782 [32]

sgôks, to stop, to leave off 90.26; 130.32

sgôksk, to lack, to miss S

łgu-slē′s, brother's son (said by woman);
    sister's son (said by man) B

dzᴇ, weakens definiteness of statements
    70.15; 88.3

tsᴇrda′m, gambling-stick marked with
    three rings B

dzab, pl. dzᴇbdza′b, to make 72.12;
    244.25

wula-dza′b, hunter 82.9

dzabk, dzabax (?), crest 218.1; 244.20

dza′p!ᴇl and da′p!ᴇl, to play with a thing
    (dzam)

dzᴇmdza′mt, to try out oil 122.16;
    ZE 794 [263]

dzak, dead (sing.)

dza′k!ᴇn, to kill 100.10

dza′k!usk, animal 200.1

dzāx, to eat meat of goat 162.33

dzaga-, across (par.) 84.12; 198.9; 244.6

dzagam-, ashore (par.) 72.7

dzał, pl. dzᴇłdza′ł, to eat up, to beat
    in game 208.19

dzē⁰s, grandmother (address)

na-gan-dzē′⁰sk, female ancestor B

dzēx, to get for somebody 160.12

dzī′us, daylight 86.28; 190.7

dzī⁰b, to disappear, 78.11; 80.30; 188.31

dzī′⁰bᴇlk, 198.22

dzī⁰s, weir for catching seals, salmon,
    with falling tide B

(zinuk, back S)

dzīr, porpoise

dzī⁰lk, to melt 234.16

łᴇkłgu-dzō′⁰st, husband's sisters 152.31

dzôx, edge 108.19; 176.9; 226.5; 234.5

dzôx, pl. dzᴇxdzô′x, to camp 70.12;
    72.7; 82.18

(zogun, to fill S)

(zauksh, to dry S)

dzâx, to be ashamed 98.19; 216.6

dzâx, shame! B

dzâ⁰lk·, raccoon B

dzâ⁰ł, pl. dzᴇłdzâ′⁰ł, to slide down 108.27

ts!ᴇ-, inside of a thing (par.), only in
    the form ts!ᴇ-wā′lb, inside of house

ts!ᴇpts!a′p, tomtit, wren 198.32

ts!ᴇm-, inside of an object (par.) 72.13;
    86.10; 96.19

ts!ᴇmā′⁰tk, sweet 226.16

ts!ᴇns-, to desert, deserted (par.) 72.3

ts!ᴇnł-, a short way off (par.) 120.2;
    228.24

ts!ᴇks-, around (?) (par.) 150.29

ts!ɛks-nā′axs, bracelet (perhaps ts!ɛk-
    snā′⁰xs, around wrist)
(zikshim, ahead, first S)
ts!ɛk·!aɫ-, away from fire (par.) 86.26
ts!ɛr, much 70.20; 212.30; 244.8
ts!ɛlɛm-, into from the side (par.) 86.15, 23
ts!ɛlā′, basket for fish B
ts!ɛlā′yɛr, ts!ɛlā′yu, pl. ts!ɛlts!ɛlā′yu, to
    visit 162.26; 214.24
    ts!ɛlts!ɛlū′mda, provisions (?) 244.18
ts!ɛlā′sɛr, rapids
(zilthi, ? S)
ts!ats!a′, hail B
ts!āi, satiated 70.18
(ts!au)
    na-ga-ts!a′u, several 90.26; 218.1
ts!ɛts!ā′ut, those inland, Tinneh tribe of
    Portland Canal B
(zāōulsh, zāowilsh, za′awilsh, to rob S)
ts!ap, pl. ts!ɛpts!a′p, town, tribe 70.5
    gal-ts!a′p, town 72.1
(zabax S)
(zabukshk S)
(zama′an, zimāun S)
(zāmādum S)
ts!a′mti, lightning 208.33; 232.33
(zāzuksh, field S)
ts!askᵘ, louse 160.3
ts!āns, armpit 104.22
ts!a′k·, pl. ts!ɛk·ts!a′k·, fire is extin-
    guished 72.25; 152.26; 198.1
ts!ak, large chiton
ts!ɛxts!a′xk, it tickles
ts!āx, clams B
(zaxautk, naked S)
ts!ār, insides of body 166.16; 206.9
ts!ax, pl. ga-ts!ā′ts!ɛx, nose 176.17;
    180.13; 232.3
    ts!ɛm-ts!a′x, nostril (= inside of nose)
    B
ha-ts!a′xɫg, (fire) is very large (?) 182.11
ts!al, pl. ga-ts!ɛlts!a′l, face, eye 110.31;
    174.20; 238.15
    ts!ɛlts!a′l, eyes 174.16

ts!al, stomach B
ts!êl, pl. ts!ɛlts!ê′l, to slice fish
ts!a′lɛks, whirlpool 248.31
(zalth, to lose S)
    (zalthinsh, to condemn S)
ts!ā′ɬē, branch of river (?) B
(zīānuksh, the extreme, the margin, the
    hem S)
(zīak, to wither, to dry S)
ts!ē′⁰x, deaf B
ts!ī′⁰yuk, to bail out canoe B
    ha-ts!ī′yuksa, bailer
tsiâ′lk, kingfisher B
g·i-ts!ī′⁰p, yesterday 120.24
    dzɛ-g·i-ts!ī′⁰p, to-morrow
ts!ī⁰p, to tie 134.10, 16; 174.2, to close
    eyes B
    ksɛ-ts!ī′⁰pa, tying-up of hair; one of
    the steps in the social advancement
    of boys
    ts!ī⁰bɛ sa, overcast (= sky closes its
    eyes) B
(zibā, lame S)
ts!ī⁰n, to enter, sing. 72.20; 78.4
ts!ī⁰k, g·ina-ts!ī′⁰k, to be left 134.9
(zigaush, to fear, S)
ts!ē′ktsik, wagon (Chinook) B
ts!â, flood subsides, fog disappears 90.7;
    188.32
ts!â, pl. ts!â′ts!ɛxt, to split a skin; to
    pull out of a slit 84.11, 22; 172.3
    ts!â′⁰tɛn 210.29
    ts!â′⁰ts!, to pull out (arrows) 126.22;
    130.25
ts!â, pl. ts!â′⁰ts!ɛx, gorge, canyon 84.11,
    15, 16, 25 (same as last?)
g·i-ts!â′ēx, bow of canoe 124.20
g·i-ts!â′n, rear of house 86.27
ts!â⁰xs, plant of foot, boots B
    ts!ɛm-ts!â⁰xs, plant of foot B
ts!u, though 160.22; 218 note; 228.32
ts!uwā′l, finger
ts!â⁰x, fat 92.26
ts!â′ɬksɛn, to rinse out 172.10

ts!uwa'n, point, extreme 76.18; 78.24; 84.10; 176.17

ts!uwā'n-g·id, the youngest one 166.12

ts!uwa'n, name of a magical box 214.13

ts!ū⁰p, tail 204.28; ZE 793²⁴³

ts!ū⁰sk, a little, small, sing. 170.20; 184.21; 240.1

ts!ū'nE, (?) 124.20

ts!ū⁰ts!, bird 72.31; 82.6, 31; 84.18; 198.31 (zuksh, busy, industrious S)

ts!ū'⁰lbEksk, to sink 112.13

ts!ū⁰ł; ts!â⁰ł, interstices 110.9, 11

n, I, tran. subj. 70.15, 17; 88.22

n-, nE-, nominal prefix 86.29

n-lak, fireplace 72.16

nE-, separable possession (par.) 70.2, 4, 5, 17, 27; 72.6; 84.13, 21, 23; 86.29

na-, completed past (par.) 72.14; 80.5

nEhEmâ', to suck B

nEhâ'n, jade, serpentine (?) B

nEbEts!ē', mortar B

nEp!ā'⁰, prairie 86.7; 108.20

nEpła'xł, tall B

(n'dhadē, thong S)

nEsa'b, visible (see: nēsa'p)

nEsga'tk, to make fun 168.21; 216.4; 230.5

nEsEgâ'⁰tk, to mind 156.24; 236.23

nī'sagâ'tk, 232.17

nEsEgâ'⁰, 112.5

nEgwā'⁰d, father (stem, gwā⁰d) 80.4, 7; 88.17

nEksEmiā'wan, right hand (see sEmiā'-wunt)

nExnô'x, pl. naxnâ'⁰nx, supernatural power 76.26

nExnô'xs, pl. naxnā'⁰nxs, to have supernatural power 88.5; 220.23

spE-naxnô'x, pl. spE-naxnâ'⁰nx, super-natural being 188.18

n!Er-, stem of independent personal pronoun, subj.

n!E'ryu, I 198.31

n!E'rEn, thou 210.32; 230.21

n!E'rEm, we 218.27

n!E'rEsEm, ye

nā-, to complete an action (par.)

na-, each other, one another (par.)

na-, out of woods (par.) 150.3

na-, nak-, direction toward 90.3

nā⁰, who 72.29; 200.7

ligi-nā'⁰, some one 72.29

gakstat-nā'⁰, behold! 84.30, 32; 86.16

n!ā⁰, bait

nā⁰, snowshoe 82.30; 88.29

(nhaa'an, dirt S)

(naāmx, to be peaceful S)

(na'āx, to need S)

nā'ya, mother! (said by girl)

(nawana, seed S)

(naknawāshk, those broken S)

(nawagâ'd, to rely on S)

(nabha'an, to trade S)

nā⁰t, my dear (address of male) 184.4

nā'⁰ta, œsophagus B

nê'tsEks, fish-tail

nā⁰tsk, harpoon-point 176.15

nanā'⁰t, a kind of duck B

nanī'⁰tk, pl. to k!înī'⁰tk, to arise

n!ak, pl. n!akn!ō'⁰ntk, long 72.6; 74.2; 86.11; 100.30; 226.17

ām-sga-na'k, some time 80.16; 84.30

n!a'ka, to reach out with hand

(nakbal, a piece S)

(nakbizū, to fear S)

naks, pl. nē'nEks(k), husband, wife 72.4; 88.1; 180.12

naksk, pl. nē'niksk, to marry 70.4 88.4, 17; 212.3

sEm-man-na'ks, principal wife (?) B

qal-na'ks, second wife B

(naga'audit, chaff S)

nagadzā'⁰, fox B

nā⁰q, nē⁰q!, n!ē⁰x, dorsal fin 172.17

nā⁰q, hoof

(nanūx, spendthrift S)

ga-nā⁰xs, ladder 84.31, 33

nā⁰xs, nephrite (?) 150.29

(perhaps ts!ɛk-snā'ᵒxs, around wrist?)

(naxs; sa-na'xs, to press, to choke S)

n!axn!o', to hear 72.27, 29; 76.18, 22; 78.23; 176.30

n!ā⁰xɬ, killer-whale 176.5; 194.31; 216.30

nnār, lullaby 220.6

nālɛg·idahā'u, to be careful in the choise of a son-in-law B

nā⁰ɬ, to fast

nā'ᵒɬ, breath

  sa-nā'ᵒɬk, astonished 106.16

  ksɛ-nā'ᵒɬk, to refresh one's self 84.12; 230.10

  su-nā'ᵒɬ, tired 84.3, 9; 86.22

nī, he 70.24; 78.4; 88.7

  nī gan-, therefore 80.33

  nin!ī', that 78.24

nī, to look 72.24; 88.6

  nī⁰dz, to see 76.6; 84.30; 88.15

  nī⁰s, to see 80.31; 88.6

  nɛknī'ᵒtsk, pl. 106.14

  gun-nī⁰ts!ɛn, to show (= to make see) 108.15

(nī'a), grandfather (see: ia) 170.13

(nēun, to confess S)

nēsa'p, visible B (see: nɛsa'b)

nâ, mother 70.5, 16; 222.7 (stem probably â)

(naknaunagumaxsh, to imitate S)

Nîsqa'⁰, name of Nass River tribe 224.2

nū⁰tk, to adoin one's self ZE 795 [279]

  nū⁰tk, to dress

nū, halibut-hook

nâ'mɛl, eyelashes B

nâ⁰s, wife of father's brother B (stem probably â⁰s)

nâ'ˢɛr, wolverine 160.19

(nūunkāt, to take hold of S)

nâk, to lie down, sing. 72.17

(naxnogum wāl, to deceive S)

nâ⁰ɬ, drum 92.6; 220.11·

ndɛ-, each other (par.) 70.27; 84.24

nda, ndɛ, where 82.10

  ligi-nda', wherever 80.26

nda-, strap of basket 148.10

  ndēa, 146.20

nda'o, place between B

  nda'o ts!ax, septum of nose B

ndô⁸, go on! 78.7; 96.11

  ndʌ'da, go on! 200.2

nta-, receptacle (par.)

  ntʌ-huwā'l, quiver (= arrow receptacle 124.24

  nta-bɛlā'x, vessel of moss 228.3

ndzū, give me! 158.5, 6

nlā'id, sign 218.17

  sɛ-nlā'ᵒdîks, sɛ-nlā'it!ɛks, to make sign 218.15; 238.25

nlō'ᵒɬk, nest B (n-lu-ōɬk)

k-, prefix used in geographical names

  k-ɬgu-gan-mâ'lɛks, little-crabapple-tree-place

  k-lū'sɛm, Nass River 188.11; 238.22

  na-k-txa-gisi-hi-wā'ᵒsɛtk, east (= place where rain comes down river) ZE 785 [99]

  k-siā'n, Skeena River 238.22

gɛsgɛ, preposition (see G, p. 360) 72.13 and passim

gɛ'⁸wa, ga'ᵒwa, to haul a single canoe 118.23

gɛm-, to buy (par.) 122.4

kɛnɛ-, place of B

  kɛnɛ-k-gâ'li, place of scalps

gɛnē'gu (?) dried berries B

gɛsgɛ'rɛts, sparrow 200.18

gɛ'rɛdax, pl. gɛtgɛ'rɛdax, to ask 86.19; 196.31; 210.8

gɛ'rɛks, to search 192.24

gɛ'rɛnks, pl. lūnks, to be dry (meat, ground)

  sɛ-gɛ'rɛnayu sa'mi, I dry meat

  gɛ'rɛnks, adj. dry (ground) 174.12

gɛgɛ'rɛl, to pick up 100.32; 160.3

  gɛ'rɛl, to pick berries

gɛgtā'tk, a certain wind (?) B

(gɛ'rɛlk)

  na-k-txa-gɛ'rɛlk, west ZE 786 [106]

gā⁰, to take sing. obj. 74.2; 84.13; 86.17
  ts!ɛlɛm-gā'⁰, to take in 86.24
gab, to eat something 70.17; 72.2, 11
  ga'p!ɛsk, to eat berries from the bushes
gap, look out!
ga'⁰s, term used by a man's wife to designate another wife of her husband 160.17
Gagō'⁰ł, Kwakiutl (see t!ad'a', those far away)
gaksk, to wake up, to rouse 160.6; 194.10
gâ, something 72.30; 78.9; 242.13; what 76.25
  gâ' gan-, why 78.13
  gâ'⁰dō gan-, why 104.6
  lîg·i-gâ', whatever 72.30
gâ'yîm, spring 222.31
gâ'msɛm, winter 70.20; 82.12; 166.24; 206.7; 234.7
gu, who 72.4; 212.28
gū⁰, to hit 126.28; 168.11
gū'p!ɛl, two round objects 71.27; 74.23; 220.12; 232.10
  gū⁰p!ɛl'ô'n, two measures
Gumxmalad (?), a name
(gat)gutk (?), beaver-dam 196.5
gus-, garment (par.) 80.25; 198.8
  gus-lig·i-yā'⁰, hunting-apparel 82.27
  gus-mâ'ks, white blanket B
  gus-płō'n, sea-otter blanket B
  gus-halai'd, dancing-blanket
  gus-naikim g·a'mk, Chilcat blanket (probably four na'xin, Tlingit word for "blanket")
gū's, to direct, to point to
kusts!ē'⁰k, fawn B
gusgwā's, blue jay 202.13
  gusgwa'sk, blue B
kuts!ō'ał, finger B
gun-, to cause (par.) 78.18
    to mistake for (?) B
gun-, towards (par.) 76.22
Gunaxnēsɛmg·a'd, a name 164.30
gugulx-, for all times (par.) 222.20

k!ɛk!ɛl-ha'u ZE 790 [199]
(gwɛx- par.)
  gwɛx-gâ'msɛm, winter food 146.5
(gwul-, par.)
  gwul-hahaldā'u, come at once 216.13
gulâ'n, three persons 216.16 (see gwant)
gulba, double B
guldɛm-, ready (par.) 100.22; 244.17
  guldɛm-ma'ł, to foretell 202.16
  guldɛm-nī'⁰, to foresee the future 90.32
(gō⁰ł k!u-wā'lt, certainly 230.22)
gwa⁰, that 76.26
  gwa'sga, that 232.19
gwā⁰, poor 166.15; 238.6
gwai, that one 80.8; 214.5
(gwā⁰d)
  nɛ-gwā⁰d, father, parents, 80.4, 7; 82.4
gwatk, cold 70.20; 234.7
  gwa'dɛks, cool ZE 797 [315]
kwā⁰tk, pl. kutkwā'⁰tk, to disappear
  gwôtk, 134.13
gwāsk, to borrow 132.21
gwa'nɛks, spring of water 96.19
gwānks, cooked, done 104.26
  sɛ-gwa'nar, to cook 102.22
gwā⁰n, to bring into contact
gwāntk, to touch 70.1; 88.10; 90.3; 232.24
gwant, three long objects
  gulâ'n, three persons 168.21
gwalk, pl. gulgwa'lg, hot, to burn 72.15; 104.33; 196.23, 30
  gwa'lk!ɛn, to cause to burn 198.19; 236.18
  Gwalga p!a'xs, Burning Leggings B
gwī⁰, this 96.14; 226.12; 230.26
gwī⁰k, marmot 206.2
kwē⁰xt, name of a mountain 172.28
(kuō'łstakɛlā'⁰ł, to look after somebody B)
kp- ten
  kpī⁰tsxan, ten long ones 170.18
  kpâl, ten persons 146.6; 168.11
  kpī⁰l, ten round objects

kpâlg·ad (= ten persons) two hundred 168.11

gEkpâ'l, hundred 91.26

kpEl'ô'n, ten measures

kᵘdā, to be alone in canoe 142.7 (ktā)

nE-ktā', wife of mother's brother B

kdak, to shoot

ha-kda'k, bow 82.29; 84.23, 26

huk-kda'kt, hunter 82.4

kᵘdaxs, to leave 114.9; 140.5; 234.27

ktaxs 230.7

kᵘdī, pl. lukdī'⁰, to be hungry 70.14; 232.27

kᵘdūs, knife 194.23

ktū⁰sgEm ts!ax, bridge of nose B

kdū⁰n, environment, place around something 80.18; 166.29; 236.8

ktū'⁰nsxan, five long ones (see kᵘstōns)

ks-, extreme, sing. (par.) 70.6; 196.5

ks-sE'ɼElk, middle 222.29

ksE-, out (par.) 90.7, 9

ksE-wô'x, to dream (= out of sleep) 128.12

ksE-, fresh (par.), 108.23

ksE-, fluid (par.)

k̇sE-a'mks, clear water 110.13

ksEm-, woman, female (par.) 130.1; 212.9

ksEm-a·ks, milk B

ksE-da'ul, name of a river

ksEr, to go out, sing. 72.27; 196.25

ksa, only, just (par.)

ksī, gambling-stick, marked with three rings B

ksī'u, a fruit B

ksin'ā'q, second finger B

ksīl, tears (ksE-īl, eye-water?) B

ksū⁰t, fall of year 142.19; 154.18

ksīut, 236.1

ksâx, to go out, pl. to ksEr, 118.32; 212.30

kstEmâ's, nine round or flat objects 222.23

kstEmâ'sk, nine canoes

kstEmâsEl'ô'n, nine measures

kstEmâ'tsxan, nine long ones

kstEnsâ'l, kstEmasâ'l, nine persons 162.25; five persons 168.16

kᵘstōns, five flat or round objects

kstEnsâ'l, five persons

kstō'⁰nsk, five canoes

kstōnsEl'ô'n, kstEn'ô'n, five measures

(quzīl, to tremble, frighten S)

ktsâ'⁰ks, boards in bottom of canoe B

kᵘłaxs, to kick 84.21; 172.9; 238.1

kᵘłEl, kᵘłēl, to drop down, pl. to laxla'x 74.4; 100.9

ksE-kłēl, to be born 212.3

kᵘłī-, all over (par.) 96.16; 100.29; 208.19

kᵘłE-wā'lxs, to walk across 214.24

kᵘłnā'⁰nx, to break 100.29; 178.19 (to break all over?)

kłgEr, children 150.14; 198.37; 212.4; 222.6

kłgū'łg, young ones 192.9

(k!E'rEdEt)

wa-k!E'rEdEt, rarely (= without once?) B

k!E'rdata, a few days ago B

k!E'rEti, a kind of box for picking berries

k!E'rEl, one round object 70.13, 22; 72.9; 74.9; 76.4; 82.18; 88.19; 214.26

k!ElEgā'yeł, council combined with feast B

k!El'ô'n, one measure

k!a-, for a while (par.) 84.11; 200.12

k!ā-, to a higher degree, exceedingly 80.28; 106.21; 240.1

k!ab, ten (see kp-) 168.25

k!abE-, small, pl. and adverbial 108.21; 212.4

the poor one 162.8; 236.26

k!wa-, objective stem of independent personal pronoun

k!âi, me 226.24; 228.31

k!wan, thee 78.3; 226.8

k!am, us 124.7; 218.29

k!wasEm, to you

g·îla′ₒ, tattooing, carving 136.25; 218.15

ha-g·eła′, carving-knife B

g·ałwā′ₒnsk, woodpecker

sa-g·ał-xbi-g·a′łk, to harpoon something which it is moving 182.27

ha-lu-g·a′łxan (?) skin-scraper B

g·i-, locality, time

g·i-g·ā′ni, up river 70.5; 82.13; 242.19

g·i-lā′n, stern of canoe

g·i-ts!â′ₒn, rear of house 86.27

g·i-ts!â′eg, bow of canoe

g·ī-ā′ₒks, way out on water 124.14; 164.12

g·ī-k!â′ₒł, long ago 70.19

g·ī-txautk, some time ago

dzε g·ī-dzē′ₒp, to-morrow 118.22

kiâ′ₒxt, green, fresh leaves, grass 86.5

g·iā′ix, to receive extra pay, a tip B

g·ipa′yuk, pl. lipa′yuk, to fly 82.30; 84.18; 198.30; 210.20

g·iba′u, wolf 208.2, 10

g·īmst, match made of cedar-bark B

g·īmg, pl. līₒmg, to wipe

g·ēt, here 226.8; 236.12

g·idi-, right there, just at the right place (par.) 84.19; 184.2

g·îtwā′lks, to attack 242.9

(g·ī)

g·īₒtg, to swell, to flood 182.1; 222.22; 244.18

g·īₒn, to cause to swell

(gīt)

txa-gītk, to get sour S

gan-sa-gī′dask, yeast (cause of making sour) S

g·is-, from one to other (par.) 216.21

g·īs, to miss 182.28

gīsi-, down river (par.) 70.17; 234.1

g·īₒsk, pl. g·îsg·ī′ₒsk, to go past 174.27

g·ī′dzε, almost 84.19; 86.22; 230.15; 242.8

g·ī′ₒtsxεn, k·!ī′ₒtsxan, to point out 96.24

g·în-, place of (par.)

G·în-gô′li, place of scalps 188.15

-g·în, may be 88.24; 180.10

g·īn, to give food 72.10; 162.32

g·īₒk, mosquito B

g·ig·ī′nεx, to pray to 188 19

g·inī′ₒtg, to rise 72.23 (k·!inī′ₒtg)

g·ina-, left behind (par.) 126.9; 166.5

g·inadâ′ixs, rapids (?) 224.27

G·inā′s, name of infant boys 222.12

g·ik, again 88.10

(g·ig·at, see g·ad)

lā g·ig·a′t, long ago

g·ig·â′ₒtk, (European) axe

g·ē′ₒka, in front of house 168.24; 174.3

g·īₒks, to buy 80.19; 170.16

(g·il-hau′li, in woods; see g·i-) 88.22

g·il-, to give, to do for some one (par.)

g·il-a′ks, to give water

g·îlεm-han-wā′ₒis, those who had paddled for him 168.25

g·ilεks-, backward, reflex. obj. 70.13; 112.6

lεp-g·ilεxs-tgī-ô′igεt, he himself threw himself down 228 1

g·ilag·â′ₒ, robin 72.29; 200.28

G·ilaxwilô′gôn, a name 212.10

g·ilā′ₒl, pl. g·ilg·ilā′ₒl, to look after some one; 90.9

g·ilī′ₒlgεt, outside, behind the house 86.21 (stem lī′ₒlgεt)

g·îlâ′, don't! 88.24; 170.29

g·î′lwul-, past (par.) 182.31

g·îłdεp-, along (par.) 238.21

g·â, to camp sing. B; see 156.34

(g·â)

wula-g·â′, pl. wula-lâ′, law

g·âks, pl. lâks, to float 126.12; 154.33 174.7

g·â′ksεn, to set afloat 134.5, 17

g·uₓda′n, horse (Chinook)

k·âx, bunch of grass 86.5; 128.26; 230.20

k·!ap, pl. k·!îpk·!a′p, ten flat objects

k·!apsk, ten canoes

k·!εdε′, herring-rake B

k!an-, to pieces (?) (par.) 96.16

k·!êpxa', k·!a'pxa, every one 116.27;
   130.28; 140.17

k·!abā'₀, lame

k·!ān, to do, to go 142.20; 166.29; 232.7

k·!āₒk, one flat thing 92.24; 172.15;
   242.22

k·!ak, pl. k·!îkk·!a'k, to choke 162.1

k!ālk, to steal

k·!ał-, to try (?) (par.) 82.20

k·!idī'₀l, twenty, abstract count 244.22
   k·!edâ'₀l, twenty persons

k·!ī'₀dzxan (see g·ī'₀dzkan), to point out
   184.16
   k·!ī'₀ts!El, to bite through 128.18

k·!ina-, to go to do something (par.)
   196.19; 214.27

k·!inī₀tk, pl. nanī'₀tk, to arise 160.21
   (k·!ī₀n)
   sgan-k·!ī'₀n, quiver 84.17; 88.27

k·!eō xk, to escape, sing. 154.24; 164.9;
   170.8

k·!îlā', pl. ga-k·!îlā', paw of bear, palm
   of hand 208.19; ZE 793 [250]

k·!î'lam, or k·!î'nam, pl. k·!îlk·!î'nam, to
   give 74.21; 78 2; 80.21; 82.3; 164.24;
   168.1; 214.12

k·!igī'₀t, twenty 168.27

k·!âl, k!âl, one person 70.4

k!âl, to forget 142.26

qElmâ's, crab B

qa, rabbit (?) B

ga-, pl. (par.)
   sEm-ama-ga-wā'l, rich ones 80.16

q!āₒ, wound

gāₒ, q!āₒ, cane 80.24; 88.27; 220.17

gāi, q!āi, wing, arm, fathom, trump in
   stick game 210.20

g'ai, pl. gaiga'i, to bite 158.7; 162.3

ha-q!ayā'n, ha-g'ayā'n, club 156.32;
   164.25
   q!eyā'n, to club 92.23

q!ayîm, almost 70.19

q!ayē'₀t, bullhead (a fish) B

gā'it, qā'it, hat 80.24; 82.29; 88.28; 90.1

ga'ina, path 86.8, 10

gaina, qa'ina, pl. la'ina, to fall 100.23;
   180.28; 196.32

ga'ik, chest, front of body, half a fathom
   160.2
   g·ił-ga'ik, tattooing on chest 218.17

ga'ił, dish
   qaiłē'₀k, large dish B

ga'iłxan, to pry off bark from hemlock-
   tree (see bē₀xk)

ga'odi, to finish 78.10; 80.22, 29; 90.11
   gā'₀wun qā'₀wun, to finish 94.5; 198.7

Gauō', a name 198.21

qawa'i, war-club B
   nE-qawa'i, fin of fish B

ga'us, hair 92.22; 194.28; 200.10
   t!Em-ga'us, head (= where hair sits)
   160.4

Gā'₀wus, name given to infant girls
   222.12

qa'usk, narrow 184.28

q!ā'watsx, gills B

q!ā'wutsē, olachen-grease B

g'a'udzxan, q!a'wutsxan, one long one
   146.1; 170.15; 210.29
   q!â'tsgan, g'â'₀tsxan, 94.1; 228.14

ga'wun, pl g'anga'wun, to chew

q!auxā'n, crow B

ga'wul, ga'ulk, pl. galga'ulk, to wrap
   around 92.28, 30; ZE 784 [82]

g'ap-, really (par.) 86.18; 106.21; 208.22
   (g'ap)
   wul mExłE-g'a'p, a narrow channel

nE-q!ā'pEn mū (?) tragus B

gā'pxan, to paw 208.22

qap!Ela', gun B

gāₒb, to scratch
   qāₒpk, pl. gapqā'₀pk, to rake, to scratch
   qābxs, to scrape
   gapgā ₀p!El, q!apq!ā'₀p!El, to scratch
   232.6, 16

gaba'xs, pl. gakgaba xs, to splash
   gakgaba'xsEn, fishes swim 136.33

g̣aba'xsk, pl. g̣a-lē'bExsk, to shake one's self

ga'psEl, to wink with eye

g̣am-, q'am-, only (par.) 94.9; 100.31

g̣amā'ts, starfish 218 2

qā'maks, cape B

g̣ami-, way in, far into (par.)

q!amā't, one canoe

q!a'mts!En, secretly 164.1; 194.5

q!amksī'wa, European (borrowed from Kwakiutl)

q!ā⁰d, shaft of lance 80.24 (see q!ā, cane)

-g̣at, it is said 96.16

g̣atg·a'd, strong 158.20; 244.13
  g̣atg·a'dEn 80 28
  g̣atg·a'tk 234.4

g̣asg̣au, size 80.7

g̣asg̣â's, crane 176.9; 218.2

g̣adz, to pour out; gEsg̣a'dz, submerged 244.22
  qa'dzEk, g̣a'dzEk, to sell off 122.5
  huk-g̣a'ts!E, auctioneer

q!adza'ł, to swallow

g̣an-, therefore, cause, means (par.) 70.14, 21; 88.1, 11
  g̣ana-wa'lē, carrying-strap B

g̣an, pl. g̣ang̣a'n, tree 78.24; 174.30; 198.25; tune 220.11
  g̣antk, stiff
  g̣am-g̣a'ntk, door

q'an-, g·an-, over (par.) 92.9; 128.15; 182.2; 234.6
  q!an-dā'uł, pl. q!anq!andā'uł, to refresh, to restore 234 19; ZE 797 [307]

qana-, inclined against (par.) 190.8

g̣ana'u, frog 110.30; 160.6; 218.1

qanâ'⁰ts, hermaphrodite, man acting like woman B

qa-nā'⁰xs, ladder (see nā⁰xs) 84.31, 33
  dzaga-qa-nā'⁰xs, bridge B

g̣anē'itsg, north
  G·id-g̣anē'itsg, Tlingit 216.24

g̣a'ni-wula, always 88.17

q!andâ'⁰lt, eight, abstract count

Ganha'da, the raven clan 214.20

g̣anłā'⁰g, morning 76.17; 88.19

g̣agū'm, gull

g̣aks, yet, till 164.27
  behold! 80.32; 84.30, 32; 86.11, 16

qā⁰q, raven 218.1

qag̣ā', cormorant B

g̣ag̣awē', a spotted duck B

q!āx, to open, hollow 70.21; 78.5; 86.16; 120.20; 196.25; 214.15

g̣ā'xpE, qā'xbE, sometimes 96.26; 242.10; ZE 795 [278]

qaxselksEm sī, dancing-leggings B

g̣axg̣ā'⁰xs, to open mouth 176.14

q!ar, fie! (said by man)

g̣al-, qal-, (par.) empty 70.5; 82.2

qal, come! 226.8

g̣ā'lEmx, to remove 106.7

g·ala-, q!ala-, behind, up river (par.) 92.10; 108.29; 112.7; 242.1

g̣ala'm-, missing the aim (see g̣ā'lEmx)
  g̣alam-g̣â'⁰, to go to a wrong place
  g̣alam-g·a'łk, to miss with spear 128.28

g·ala'ms, hawberry 72.9

qala'k, to be cracked (canoe) 132.21

g̣alā'r, cedar ZE 784 [77]
  ha-q!alā'x, club 216.1
  wa-q!ā'leg·atk, unmarried B

g̣al-â'd, pl. g·akqal'â'd, to let go 140.10; 228.21

g̣ā'lon, handle of paddle B

g̣alī'⁰mks, to cover over 150.32; 208.24

g̣al'â'⁰s, stomach (stem â⁰s?)

qalbā'⁰ltk, two canoes 126.9

g̣aldEm-, receptacle (par.) 110.26; 180.30

g·aldô'g̣ôl, six persons 148.4

q!aldâ'l, six persons

g̣a'ltsxan, g̣altsg̣an, three long ones 140.17; 170.20
  g̣altsg̣a'ntk, three canoes

g̣alksE-, through (par.) 106.12; 166.16

qalg̣a'isil, thigh B

qxā'ła, sea (?) 168.4

q!Ełā'n, armor of elk-skin B

(galā'n)

łgu-galā'n, łgu-q!ałā'n, wife's brother 116.14

qałdɛk-, q!aldik-, to the woods, inland (par.) 104.4; 154.27

qē'gand, to drag 94.25

gâ⁰, to go to a place, trans. 84 4; 88.21

qoa'lt, to tear down (a house) (?) B

gâb, wave 124.1; 132.6; 220.25

gô'ep!a, light 174.18

gô'it!ɛks, pl. gatgô'it!ɛks, to come 78.11; 80.20, 32; 90.8; 212.29

g'âpk, pl. g'apg'â'pk, red-hot 182.12

gô'psxan, two long ones 178.32

q!â'pɛgan, to obstruct 182.1

q!âmtk, to desire 88.22

gâ⁰d, heart, mind 78.5, 29

g'am-gâ'⁰d, pity 238.8

ha-l!i-gâ'd, to think 230.17

(sagatgotas, to mend S)

gôsk, to jump 92.9

gôs ZE 790 [188]

q!ôdz, pl. q!asgô'dz, to chop down, to gnaw down 136.23; 162.16

gasgô'dz 206.28

ha-q!ôdz-sa'mi, butcher-knife B

gô'dzɛx, q!ô'dzɛx, pl. gôdzg'ô'dzɛx, a string breaks 146.20; 148.10

q!ô'dzɛx, to die sing (= to break) 232.15

q!ô'dzîxt, gambling-stick marked with three rings, the middle one broken B

gok, qôg, basket 82.29; 88.28; 180.27

am-gâ'k·'lînsk, am-gô'g'însk, pastime 226.18; 244.3

wul-gaqâ'st, council B

gâx, first 72.14; 84.28

gâx, ahead 118.13

gôx, qôx, to peck 182.3

q!âx, pl. q!âlx, to pluck 200.10

gâ⁰xs, broken logs 192.23

(g'â⁰xs) berry

mɛ-g'â'xs, salmon-berry 108.23

pl. am-g'a-g'â'⁰xs, different kinds of berries 146.4

q!ôxł, slim and supple ZE 784 [79]

gôl, pl. galgô'l, to empty out dry substances 140.16; 146.22; 148.11

gô'li, scalp 188.15

wī-gô'li, person with dishevelled hair

q!âlt, six flat or round ones

q!âltk, six canoes

q!âldɛl'ô'n, six measures

q!â'ltsxan, six long ones

qâ'ldzɛx, gô'lts!ɛx, to carry on shoulders 124.24; 180.24

gâ'lɛx, pl. galgâ'lx, to sit with bark to fire 72.17, 18

q!â'lɛx, 176.9, 23

q!âlx, dull

q!ôł, 118.16

g'ôł, (?) 122.16

gôł, g'âł, to run pl. 114.8; 116.17; 124.3

q!ôł 214.26; 242.15

q!ᵍɛ'rɛng·axs, to crush with foot

x-, to eat, to enjoy 120.9; 234.6

x-lu-an'o'n, to receive payment for burial (= enjoy in hand) B

x-gwatk, to feel cold 104.24

x-sk·a'msɛn, sparrow hawk B

x-tsō'⁰tsk, a hawk (= eating birds)

x-mā'lg'ɛsk, to receive payment for burning the dead B

x-g a'd, cannibal (= eating man) B

xā⁰, close of sentence (used by women)

xā⁰, male slave, sing. 86.25

xa'ik, to upset 250.26

xa'ik!ɛn, to cause to upset 140.3

xaxā'ns, antlers B

xāxs, to weep 106.5; 134.31

xā⁰x, xē⁰x, foam 120.5; 126.29

xpɛ-, away (par.) 118.30; 240.3, ZE 793 [245]

xbɛsɛm-, in front of body (par.) ZE 789 [171]

xbax, to fold

ha-xba'x, pocket-knife

nɛ-xpā'ga-an'ô'n, wrist (= where hand folds)

xpaq, crest of wave 220.25

(na-txa-) xbā'⁰la, south ZE 787 [117]

xbā′⁰la, squall

xbī-, part (par.) 182.27; 184.6; 224.2, 3
    xbī-hatsalt, half quid B
    xpī′ye, half B
    xpi-mâ′k, half white B

xbī⁰s, box 136.4; 214.13

xpa-, in rows (par.) 220.24

xpēxs, to saw

xpī⁰l, end 98.26; 162.22

xpâ′lgɛmɫk, owl B

xdī⁰, to eat with some one 236.12

xtkâ, to pay B

xs-, to say, to appear like (par.) 90.29, 30

xsan, to gamble 214.27

xsānx, to disbelieve 90.20

xsī⁰t, to vormit 232.13

xswA′t!ɛxk, to whistle 138.27 (stem WA′t!ɛxk)

xsâ, pl. gaxsâ′, canoe 118.8; 220.3
    xsâ′ɛm Haida, Haida canoe B

xswâxsk, pl. sɛxswâ′xsk, to dive 206.16

xstɛltg, noise 208.25 (stem tɛl?)
        to speak, to make noise 102.13; 178.16

xsdā⁰, xsta⁰, to vanquish 186.32; 198.18; 214.22

xstāmx, noise 134.7; 176.30; 212.22 (stem tāmg?)

xstâ⁰x, to sleep 126.25
    xst!ôx, pl. laxst!ô′ega

xts!ɛ-, in the middle of a long thing (par.) 158.22; 162.3; 194.29; 206.30

xts!ē⁰, thick (fog) 88.10; 90.3

xgɛ′rɛs, pl. ga-xgɛ′rɛs, to catch salmon 152.15

xgɛ′rɛla, to scold ZE 789 [167]

xɫɛp-, at end (par.) 84.29; 176.16; 196.21

xɫɛm-, around an obstacle (par.) 102.28; 106.11; 136.1; 180.24; 228.11

xɫāɫ, a kind of bush B

xɫīr, pl. ga-xɫī′r, to burst 98.16

xɫna-, bending forward (par.) 136.34; 172.28; 232.14

ɾA, olachen 120.14

ɛ′rɛmɫ, busket

ɛ′rɛnx, pl. ɛr′ɛ′rɛnx, box 146.16
    gal-ɛ′rɛnx, empty box

ɛ′rla, seal 156.1; 168.6

l-, pl. (see G, p. 380)

lɛᵍwa′l, lū⁰wa′l, pl. wulᵍwa′l, to drip, drop 172.4; 196.26; 236.4

la-hē′ld, to forbid 212.27

lɛ-bā′⁰s, afraid pl.; (see bā⁰s) 204.18; 218.30

la-a′ks, to drink, pl.; (see aks) 242.19

la-, not quite in the right manner (par.)
    la-hētg, pl. la-ma′xsk, to have bad luck (= not to stand in the right way) 98.20; 192.16
    la-nī′⁰dz, to see bad luck coming 92.3 unfortunately

lɛ-bā′ld. to stake in gambling

lɛ-bā′ls, to get even 214.26; 240.5

lɛ-bā′lxs, to hate 80.29; ZE 793 [238]

lɛp-, self, subject, (par.) 70.5, 13; 72.11

lɛbɛlt-, against 198.28; 212.16; 242.9
    lɛbɛlt-wā′lks, enemy 214.17

lɛbagait-, just in the right place or manner 86.12; 112.14; 182.10; 232.21

lɛt, excrement (?) 168.22

lɛ-sɛksū′, to pour in urine 242.24

lɛs′aā′xs, to laugh, pl. (see sɛs′ā′⁰xs)

lɛs′iā′n, mink 180.20

lɛ-sā′r, to talk together 118.16
    lɛ-sā′⁰rɛsk, council ZE 786 [114]
    lɛ-sā′l 122.30

lɛ-gū′lar, to burn pl. obj. 136.11

lɛg-ī′⁰l, eyebrow B

(wa′nɛm) lakī′⁰lt, lower teeth B

lɛ-gâ′⁰ks, what is left after burning (see ūmgâ′⁰ks)

lɛks-, strange, different, by itself (par.) 80.13; 82.6; 86.6
    lɛks-t!ā′⁰, island (= sitting by itself 232.21

lɛksâ′x, door 86.15; 196.9, 25; 236.10 (see ksâx, to go out pl.)

lɛk!ɛ′rɛnsk, company of one kind (k!ɛ′rɛl, one)

lɛk!ag·a′d, pł. lɛk!agig·a′d, nobleman, next to chief in rank

lɛk!ul-, for good (par) 190.12; 212.1; 232.11

lɛ′rɛdîsk, to gather, to go after things, sing. and pl. 202.17

laā′x, starvation, hunger (?) 70.11,12

lā′bɛn, to emerge, pl. 138.1; 172.14

lā′ᵒp!ɛl, pl. lɛplā′ᵒp!ɛl, to twinkle 90.23; 238.25

lam-, a short while (par.) 120.16; ZE 788 ¹⁶⁰

la′mdzɛx, to enter pl. 108.33; 150.7

lamk, hot pl. 72.15; 102.12

lagait-, same as lɛbagaït- 206.8

(lān), behind
g·i-lā′n, stern of canoe 186.16
txa-lā′n, behind 202.25

lān, fish-roe

lān, come! 116.19

(lāni)
t!ɛm-lā′ni, neck (= where neck sits) 158.22; 194.29

lāntk, to propel canoe with one paddle

lak, fire 72.13; 86.29
sɛ-la′ks, to make a fire 74.8
lāᵒks, pl. ga-lā′ᵒks, torch 194.27

lāᵒks, to be absent pl. 192.14

lā′ᵒk!ultk, pl. lɛklā′ᵒk!ultk, to wrap up
lā′ᵒgul-ts!a′l, to wrap up face 128.19

l!axs, needle of coniferous trees
l!axs 72.12; ZE 794 ²⁵⁸

lagauk-, from the side of the house to the fire (par.) 98.31; 102.27; 138.14; 238.1

lagax-, at both ends, to and fro 94.27; 158.20

la′ᵍgal, to examine

lax-, on, surface of an object 72.1; 84.4
Lax-x-sg·ī′ᵒk, eagle clan (= on the eagle) 214.20
Lax-g·ibū′, wolf clan (= on the wolf) 214.20
lax-ō′, top

lax′â′l, upper eyelid B

lax-ō′(m) (?) 212.13

laxs, to bathe
la′xsɛn, to wash some one 166.20

la-xst!â′ex, pl. to xst!ôx, to sleep 72.16; 168.9; 194.8

laxla′x, to be born, to drop down, sing. 210.24
ksɛ-laxla′x, to be born (= to drop out) 80.3; 164.17; 220.7

(laxs)
lɛkla′xs, various 214.19

lahā′l, the game lehal 220.7

laq, to take name (?) 220.9

lax, to pile up 122.29

lār, trout 220.11; 242.20

lāᵒlt, snake 248.30

lā′ᵒltk, slow

Lalg·imī′l, Bella Coola

lāłk, to lie down, pl. 72.14; 88.2
ha-l!i-lā′łk, bed

lī, pl. ga-lī, feather, fur 152.23; 236.19
man-lī, plume (= up feather) 110.9

līᵒ, to take cooked food out of fire 106.6

l!i-, on (par.) 74.22; 84.28, 31; 88.32; 230.2

lī-yɛ′r, pl. to yɛr, to hide

liā′ᵒn, to repeat 238.23

li-yā′ᵒk, pl. to yāᵒk, to follow

lîplī′b, thunder 212.23

ga-lē′bɛxsk, pl. to ga-ba′xsk, to shall one's self (see ga-ba′xs, to splash)

lipa′yuk pl. to g·ipa′yuk, to fly 218.16

lê′pg'an, lɛplê′p!gan, to shuffle about, to turn over, 176.25

lī′ᵒp!ɛl, to tear up 208.23

lī′ᵒmi, to sing, song 92.12; 174.19; 218.32; 232.31

līᵒmg, pl. to g·īᵒmg, to wipe
(a′łgɛ) līᵒdɛg, to be silent ZE 792 ²¹⁹

lī′daksk, pl. to g·aksk, to wake up
lī′dɛksɛn, to awaken several 200.21

llē′ᵒdɛks, fish jumps 242.20

līᵒtsx, to count, to read 98.3

lī′na, pl. to gë′ᵒna, to fall

lîgi-, at some indefinite place, not in the right manner (par.) 80.26; 82.27

 ligi-gâ', whatever 72.30

 lîgi-tnā'⁰, some one 72.29

 lîgi-nda', wherever 86.26

 lîgi-gū'⁰p!ɛl, about two 220.12

Ligi-yū'ⁿ (?) a name 212.7

ligī'⁰mti, wool (lī, fur; mati, mountain-goat) 150.25

lēks, great 80.33; pl. lîklē'ks 152.11; 212.28; 242.3 old

 lēks aks, flood tide B

l'î-q!an-, over (par.) 92.9

wī-n-tgu-lê'lbɛksk, whirlpool 248.27

lī'lɛks, pl. to gaks, fish jumps

lī⁰ł, to wait for some one 128.21; 148.23; 176.12

lō'ē, neck-ring of cedar-bark

lâ'ik, pl. lɛklâ'ik, to move camp 116.18; 118.2

 lɛlâ'ik, 118.4

 man-lɛk-lâ'ik, to get excited (= to move up) 94.14

lô⁰b, pl. lɛplô'⁰b, stone 84.22; 230.1

 ts!ɛm-lô'⁰b, cave 198.21

 lɛbɛ-ô'n, biceps (= lô⁰b an'ô'n)

 lɛbɛ-ts!ār, kidneys (= lô⁰b ts!ār)

(wa-) lâ'ms, foolish 212.26

lâ⁰ts!, elderberry 222.25

(lâ)

llâks, pl. to g·âks, to drift 124.34; 138.2; 158.27; 186.20; 244.1

lâ⁶k·!, mud 192.23

lôgôm-, into from top (par.) 104.20; 244.15

lu-, in (par.) 74.6, 14; 76.16; 82.7; 86.8

 lu-gɛ'rɛnksax, thirsty (= dry inside)

 lu-gɛrɛngaksk, thirsty

luwa'i, pl. to wa'i, to paddle

luwa'ntk, to worry 184.27

lu⁶wa'l, to drip, see lɛ⁶wa'l

(lū⁶p), to sew

 lū⁶pk, to sew

 lū'⁰p!ɛs, to be sewed

lū⁰d, wedge 178.3

lū⁰dî'sk, place of hunting 222.31

K-lū'sɛm, Nass River 118.4; 120.13; 181.11; 238.22

lu-sa-nā'⁰ł, surprised

lūnks, pl. to gɛ'rɛnks, dry 162.33

 lū'⁰nk!ɛsgɛm sa'mi, meat that is being dried 76.10

 lū⁰nk, dry 76.16

 sɛ-lū'nar, to make dry 146.3

 lū'nar, to dry 74.26

 lū'nksɛn, to dry (trans.) 76.3

lukdī'⁰, pl. to kᵘdī'⁰, hungry 72.1

lūks-, along a valley (par.)

lôk·!, mud

lôx, rotten 78.24

lôgaks, wet 236.5

lū'⁰lg·id, feast 122.11; 242.11

(łɛb) smooth

 łɛ'łɛp, to smoothen

 gan-łɛbī'⁰sk, spoke-shave

 ha-łɛbī'⁰sk, knife

łɛm-, stopping a motion (par.) 118.13

łɛmâ'm, to help 76.1, 13; 78.20; 80.28; 148.13

łɛmkdī'⁰, brother (said by girl); sister (said by boy) 114.25; 152.26; 216.13

łɛkłɛktī'⁰na, valleys 244.32

łɛ'q'ask, kelpcake

 ła'ask B

łɛq'â'ts, rhubarb

łɛr, under 196.1; 214.17

 ks-łɛrsk, shirt (= worn lowest)

łɛ'rdɛr, to keep, to preserve 218.31

ła-, in bad health (par.)

ła, past (par.) 90.4

łā, while (par.) 96.17

łā⁰, to haul pl. obj. 116.31; 168.28

ła'ak·, to be glued on

 a'łgɛ ła'ak·ł g·a't, there was nobody there 120.4

łab, hole, deep 172.13; 234.11

(t!ɛm-)łā'm, leg below knee; hind-legs 204.21

łams, son-in-law, 88.20; 198.33; parent-in-law 210.18

łatsx, smoked, split salmon-tails

łantk, pl. łała'ntk, to move 90.5; 136.33; 220.25

łā⁰l, pl. łEłā'⁰l, to move something 94.23, 24

łak·, pl. łī'łik·, to bend, intr.; to lean over 100.20

ła'k·!în, to bend something ZE 784 [75]

ła'⁰g·axsk, pl. łaxła'g·axsk, to climb 226.25

łEkła'ks, to shake 88.11

łāx, pl. łā⁰lx, to bite, to take hold with teeth 160.8; 208.7

pl. łā'łax

łaxs, claws, nails 160.8; 164.8; 202.30

łaxsEm sī', toe-nail B

łalb, to plane, v. tr.

łEbī'⁰sk, to whittle, v. intr.

ha-ła'ld, work 122.17

ha-ła'ls, work

łe'atx, slime 110.30

łiâ'n, elk 244.19

łī'ᵉwun, goose

(mE-)łī'⁰tg, green (= like gall) 86.5; 230.19

łêt!ê, ball

łē⁰k·, pl. łēłē'⁰k·, scar

łēxk, pl. łaxłē'xk, to stop 72.6; 130.18; 176.18

łaxłā'⁰x, 242.17

łâ⁰, to drift 226.2

łâ⁰, pl. łâ⁰ltk, fish swims 230.18

łâ⁰, to stretch 210.13

łâ⁰ltx 202.30

ksE-łâ'⁰, to send forth (a song) 238.19

galksi-łâ'⁰sk, nose-ornament (= pushed through) B

łâ⁰, to slide 94.10

łân, to make slide 116.28; 142.25

łâ⁰, pl. łEkłâ'⁰, fast

ha-łâ', fringes of leggings

łâd, to respect 106.24

(n-łâ'dEks, sacred S)

łâ'ᵉt!Exk, to sip

łâtk, to move

ksE-łâ'tk, to come out 176.28

qalksi-łōsk, nose-ornament (= stretching through)

łâ⁰ld, exalted

łū'⁰nti, pl. łEkłū'⁰nti, angry 110.33; 120.6; 208.22; 210.27; 234.28

łiłū'ng·it, slaves 156.28; 188.13; 242.12

łwā'îl, to mix, to stir

łwā'iksk, to be mixed 148.3

łôga, to go pl. 172.17

łâ⁰l, to push 104.25; 196.28

to put on snowshoes 82.29; 84.19, 24; 88.28

łâ'⁰ltk, to start in canoe pl. 118.5; 124.13; 138.7; to stretch 234.5

łu, pl. łułu', to shake (a flat object) to untie 106.9; 236.22; ZE 796 [300]

łukta'ēn, grandchild 214.8

łukłi-, under (par.)

łpūn, whale

łpūn, plenty

łgEma't, egg ZE 794 [284]

łka'ak, sister (said by man) B

łgusgE'r, happy 74.14; 114.12; 226.3; 242.8

łg·Egâ'⁰tks, husband's brother B

łgu-, little, sing. (par.)

łgu-wā'lks, prince 82.1, 10

łgu-wâ'młk, child 80.3; 164.17

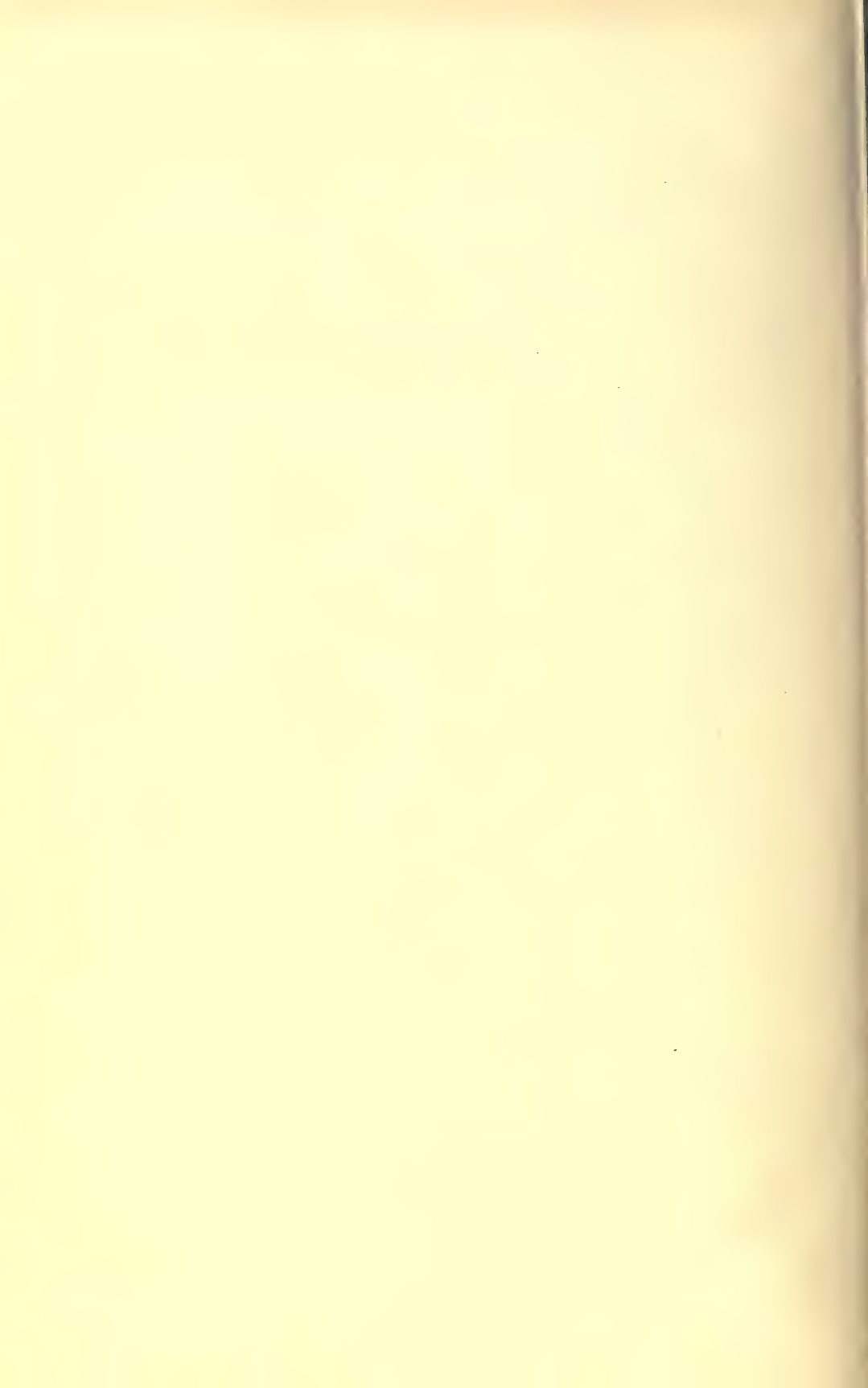łgū'-skai, little finger B

lu-łgū'⁰l, narrow

łgwa'iksk, to be mixed 250.1

łgu'ksEn, pl. łEkłgu'ksEn, not to be able 94.22, 25; 162.14; 222.5; 228.33

łgū⁰lk, child 70.15

ERRATA.

p.	70	line	16,		for	nā'i		read	nâ'i
	78	"	3,		"	gwan		"	k!wan
	78	"	29,		"	y!aga-ks-du'⁰ltgᴇ		"	y!aga-stū'⁰ltgᴇ
	84	"	21,		"	mᴇsô'lagᴀ		"	mᴇs-ô'lagᴀ
	86	"	5,		"	sukiâ'⁰xt		"	su-k·â'xt
	86	"	14,		"	dā'wulsgᴇ		"	dā'wuɫsgᴇ
	92	"	24,		"	mânt		"	mā⁰nt
	100	"	1,		"	l!ī-gan-bâ'⁰tgᴇ		"	l!ī-gan-bā'⁰tgᴇ
	112	"	31,		"	tx⁰mâ'		"	txamâ'⁰
	120	"	5,		"	xā'⁰gᴀ		"	xē'⁰xgᴀ
	120	"	20,		"	sᴇm-q!ā'⁰sgᴇ		"	sᴇm-q!ā'xsgᴇ
	134	"	20,		"	ga'lᴇksᴇ		"	g·a'lᴇksᴇ
	164	"	9,		"	k·!a'xgᴇgᴇ		"	k·!ē'⁰xgᴇgᴇ
	164	"	29,		"	diȧl		"	dîɫ
	169	"	10 from bottom,		"	little		"	ten
	194	"	14,		"	pliā'rᴇtga		"	pɫiā'rᴇtga
	198	"	1,		"	ts!ᴇkts!a'ka		"	ts!ᴇkts!a'k·a
	202	"	17,		"	lᴇ'rᴇdîsgat		"	lᴇ'rᴇdîsgat